

Zion's Herald

WEDNESDAY, OCTOBER 25, 1905



BISHOP MATTHEW SIMPSON

The Field Secretary's Corner

RETURNING from the Arcostook, I spend a few days with Rev. Julian S. Wadsworth, pastor of Brockton Central Church, in a canvass of his people. I had the honor of filling the pulpit in this magnificent church last June, during the absence of the pastor, but made no canvass at that time. Mr. Wadsworth received me with charming hospitality and gave me cordial welcome and hearty co-operation. In the absence of Mrs. Wadsworth, the honors of the parsonage were done by Mrs. Waller, her sister from Chicago, who was visiting Brockton, Mrs. Wadsworth being in attendance on the New England Branch W. F. M. S. meeting at Brookline. My canvass met with gratifying response, a good list of names being secured.

Methodism in Brockton owes its existence to the faithful preaching of Father Bates, at that time pastor at Easton. In 1830 a class was formed at the West Shares, known now as Brockton Heights, and from this small beginning Methodism has grown until it takes front rank among the religious denominations of the city. Some twelve years after the organization of the class mentioned above, four brethren belonging to that society, but living some distance away, were wending their way across the fields to the church at West Shares, when they paused to rest for a moment by the way. Sitting upon a big rock in the field, one said to the others: "Why can we not have a church of our own here in the village?" Acting upon this thought, steps were immediately taken, and one month from that day the first sermon was preached to the new society, which has since become known as the Central Methodist Episcopal Church of Brockton. This sermon was delivered in the Academy Building on East Elm St., near the present site of the Grand Army Hall. One who was there says the seats were common hemlock boards placed on sawhorses with white birch legs. A description of the present beautiful church appeared in the HERALD at the time of my visit there last June.

Among the many pleasant calls made during my canvass was one on "Aunt Thankful" Carr, one of the oldest members of the church. "Aunt Thankful" is a sweet, sunny-dispositioned mother in Israel, eighty-two years young, who for many years has been an active worker in the church, and whose face is a benediction, and whose prayers are a blessing to pastor and people. Her husband was one of the four who sat on the rock and decided

to have a church in the village. It goes without saying that "Aunt Thankful" has for many years been a reader of the HERALD. Another of the older members whom I met was Mrs. Emily Luce, who is also an active worker in the church and has had ZION'S HERALD for over seventy years. She is now eighty six years of age, and is still a constant attendant and active worker.

Among others who subscribed at this time was Mr. J. O. Tuell, whose uncle was an old Methodist preacher who is buried in Bar Harbor, and whose sister, Mrs. Phipps, is an active worker in Central Church and a long time subscriber.

From Brockton I made a hurried visit to Whitman, meeting there Rev. H. W. Brown and his good wife. Mrs. Brown is the daughter of the late Rev. Wm. J. Wilson, for fifty-five years in the itinerant ranks, who served many of our churches in the Maine Conferences. Her father, as a boy of five, learned to read from the pages of ZION'S HERALD; and she as a girl was also taught her letters from the same paper. Mr. Wilson was one of the founders of Northport Camp ground.

While in Whitman I met Mrs. Emma O. Reed, formerly of Holbrook. Mrs. Reed's father, Mr. Andrew N. Warner, formerly resided in North Hampton, N. H., and built the chapel in Seabrook, my first charge. This was some thirty years ago. Soon after, moving to Holbrook, he found the Congregational Church the only one in town, and not feeling at home there, he said to some friends that he hoped the time would come when they might have a Methodist Church. Afterward, in 1876, the Congregational Church and the Town Hall were destroyed by fire, and not being immediately rebuilt, steps were taken for the organization of a Methodist Church. Meetings were held, and Mrs. Reed's house being the most available, they were held in the large unfurnished front room. Dr. E. M. Taylor, our genial missionary field secretary, then stationed at South Braintree, became interested in them and came over with some of his workers, till sometimes seventy to seventy-five people were present. After a few months a church was organized, with seven members and two probationers, of whom but one other besides Mrs. Reed is living.

F. H. MORGAN.

36 Bromfield St., Boston.

Correction Concerning Dr. Dawson

EDITOR OF ZION'S HERALD: In ZION'S HERALD of Sept. 20 there appears in the "Boston Letter," by "A. Remington," several misstatements concerning Dr. Dawson and his work:

1. The letter states that Dr. Dawson is "partially under the supervision of the Boston committee." The Boston committee is a local committee, and as such has nothing to do with Dr. Dawson's work. Dr. Dawson is working "partially under the supervision" of the National Committee, of which Dr. Hillis, of Brooklyn, is chairman, and Mr. Don O. Shelton (not John O. Sheldon, as the letter states) is recording secretary.

2. The letter states that it is now admitted that the "expected revival in consequence of his work did not develop itself." Dr. Dawson was brought here last year not to conduct evangelistic services, but to inspire the churches to do their own evangelistic work. Normal evangelism

was Dr. Dawson's own phrase. It means every church a fountain of gospelizing effort and every pastor an evangelist.

3. The letter suggests that Dr. Dawson has been guaranteed \$15,000 for his year's services. The National Committee guarantees Dr. Dawson not one penny. He labors at his own charges and collects his own moneys.

There are other mistakes in the paragraph, but they are not of importance.

W. T. McELVEEN,
Exec. Sec. of National Committee.

Your Revival

From Michigan Christian Advocate.

ASSUMING that God is always on the giving hand, a revival will come to any church whenever the leaders and members choose to meet the conditions. It may be in the very opening of the Conference year, when new life is aroused by the installment of a new pastor, or it may be later on when appropriate pulpit and altar

work have laid solid foundations for it. Rest assured that when pastor and people are willing to pay the price, and not until then, will the windows of heaven open and showers from God pour upon the thirsty land. Nothing less than most sincere consecration and importunate pleading can be expected to command a down-pour of saving grace that shall gladden all hearts and give to the cause of Christ a tremendous stride ahead. Such an advance can be had in almost any community now. If above all things else it is desired and looked for, it will come. And what a glorious preparation for a winter of happy worship and service a great ingathering of immortal souls would be!

HORSFORD'S ACID PHOSPHATE

Cures Nervous Disorders

Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

WHY NOT?

A professor in a Southern Methodist college recently said in an address: "I rarely get a student from a Methodist family into which the 'Advocate' does not go. It is almost universally true that the Methodist family into which the church paper does go, sends to our school."

This is a confirmation of our repeated claims that the church paper is not a separate and independent thing, with success or failure concerning itself only. Its success means much for the church, and its failure would be a great loss to the church and its causes. If ZION'S HERALD were to be given 5,000 more subscribers, it would not mean so much to the paper as it would to the Methodism of New England, to its ministers, to its educational institutions, to its varied benevolences, to the advanced intelligence and spiritual growth of its membership.

If you believe it, why not help toward that end? **TELL OF OUR PRESENT OFFER.** To new subscribers for 1906 we will send the paper free from receipt of the order until next January. Send the name at once, and pay the pastor any time before next April.

All stationed ministers are authorized agents of the HERALD.

GEO. E. WHITAKER, Publisher,
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CHARLES PARKHURST, Editor

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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American Missionary Association Meets

THE 59th annual meeting of the American Missionary Association, Rev. Dr. Amory H. Bradford presiding, was held last week at Worcester. A three days' program of well-balanced and interesting discussions was carried out. Rev. Charles M. Sheldon preached the sermon. Rev. W. R. Campbell, of Roxbury, president of the Congregational Education Society, declared that the work of that Society in the South has been eminently successful, almost insurmountable difficulties having been overcome. Notable addresses were delivered by Rev. Dr. W. H. G. Temple on "Indian and Alaska Missions;" by Rev. Dr. Nehemiah Boynton on "Our Southern Education at Work;" by Rev. Dr. Doremus Scudder, of Hawaii, on "Hawaiian and Pacific Coast Missions;" and by Dr. Cornelius H. Patton, who appeared for the first time before the Association as a representative of the American Board. Dr. Patton took as his theme, "America, a Missionary Nation," and defined the work of the American Missionary Association as relating to the foreign races in America, while that of the Board dealt with the foreign races in their homes. "Let England be the great commercial power if she will," said Dr. Patton, "let Germany be the great war power, let France stand for science, and Italy for art, but let us supremely stand before the world as the great missionary power!" The work of the Church Building Society, the Home Missionary Society, and the Sunday-school and Publishing Society, was also made the subject of earnest addresses.

Sea-Gulls as Ocean Carriers

EXPERIMENTS are being carried on at Toulon with a view to determining the capacities of sea-gulls as ocean-carriers instead of pigeons, which are soon tired when flying over a broad expanse of water. Two gulls from Titan Island, the easternmost of the Hyères group, were recently despatched from Tamaris near Toulon, to that island, about twenty-seven miles away, with messages. One gull was killed on the way, and the other was

found with one of its thighs broken. Notwithstanding this rather discouraging beginning, the attempt is to be renewed with new birds obtained from the Maritime Biological Laboratory at Tamaris. It is believed by French scientists that gulls can eventually be used as transoceanic messengers. While pigeons can easily make over 200 miles a day on land, at sea they speedily become tired, and in stormy weather cannot be sent off at all. The gulls, which are readily trained and seem to possess a considerable amount of intelligence, are available for use in any weather.

New London Street Opened

ONE of the most important improvements, whether considered from a material or a moral point of view, effected in London since the construction of Regent Street in 1820, was consummated when, on Oct. 18, King Edward, with a considerable amount of ceremonial, opened the fine new thoroughfare formed by Kingsway and Aldwych, connecting the Strand and Holborn, through the heart of congested London. Queen Alexandra and other members of the royal family were present, the route was lined by troops, the decorations were on a pretentious scale, and immense crowds gathered. The work occupied six years, and cost over \$30,000,000. The thoroughfare is three-quarters of a mile in length and a hundred yards wide. Underground trolley-cars run beneath the new street. The notorious slums of the neighborhood have been eradicated, and fifty-one liquor shops which were scattered throughout the area have been abolished.

Progress of Etheric Telegraphy

ASSUMING that such a thing as "ether" exists, the term "etheric telegraphy" is as good an expression with which to describe wireless messagery as any other. A notable address with respect to "wireless" achievement was recently delivered by Sir William Henry Preece, in connection with the meeting of the British Association of Scientists at Johannesburg. Wireless telegraphy originated in the British Post office in 1884; and by 1896 Mr. Marconi was in the full tide of his popularity and success. During the late war in the Far East the *London Times* employed a wireless plant to good purpose, 2,000 uncensored words being sent in one day across 180 miles of sea at a mean speed of thirty words a minute, and thence over 14,000 miles to London, where they were printed in the *London Times* the next morning. The Marconi Company continues its experiments on its long-distance transoceanic system. Although it has not yet been

able to establish permanent communication across the Atlantic, signals have been sent from Poldhu in Cornwall to Cape Breton in North America, and to Iceland, and also to Bari in Italy, a distance of 1,000 miles. The company has also fitted up about sixty of the mail steamers and liners of different nations, besides several lightships, with the wireless apparatus. The Germans in the matter of "wireless" installation have kept pace with the English, but the French, except as regards the equipment of the navy, have lagged behind. The ambitious Italians, ardent supporters of Marconi, are endeavoring, by means of a high-power station equipped at Coltano, near Pisa, to communicate with Argentina. The "wireless" method is being found to have some useful applications in meteorological work. Efforts not as yet wholly successful are being made by Dr. Ferdinand Braun and others to invent a method of insuring secrecy in etheric telegraphy.

Fight for the "Open" Shop

HOW seriously the question of the "open" shop is being taken by large classes of the American people, is shown by the fact that a new literature has been produced, with elaborate and ingenious agencies to carry on the propaganda against the "closed" or union shop; and, it is claimed, three hundred millions of dollars now back the fight for the "open" shop. Yet every attempt to define the "open" shop is embarrassed by difficulties. As John Graham Brooks has pointed out in a recent number of the *International Quarterly*, in respect to trade-union aims and employers' rights there may be a more radical difference between two "closed" shops than between an "open" and a "closed" shop. There are employers who prefer collective bargaining and the joint agreement, with the provision that only trade-unionists be employed. Granite-cutting, cigar-making, and coal-mining offer such illustrations. There are closed shops in which the union insists upon having the foreman a member of the union, which restrict output, which refuse the employer the right to discharge, and which compel him to force non-union men into the union. There is more than one "open" shop so fair as to wage-scale that trade-unionists do not object to it *per se*, because the non-union standard is controlled by the union. Again, there are many other "open" shops in which black-listing against trade-union men is so bitter that it has every characteristic of the worst "closed" shop. Under these circumstances there need be no fear that the "closed" shop will become universal; but at the same time we are so ignorant at present, as Mr. Brooks points out, about the necessary limitations

to the competitive system, that we must demand some suspense of judgment about the "closed" shop principle, especially where it is now working without any serious injury.

Lake Mohonk Indian Conference

THE 23d annual Conference of Friends of the Indians and Other Dependent Peoples opened at Lake Mohonk, Oct. 18, over 400 persons being in attendance. Rev. Dr. Lyman Abbott was re-elected president. In reviewing the Indian developments during the past year a distinct tone of hopefulness was observed. A hearty tribute was paid by one of the speakers to Commissioner Leupp, whose appointment was regarded as significant of President Roosevelt's high purposes respecting the management of the Indians. Something of a debate was occasioned by Dr. Grant Evans' advocacy of prohibition for a term of twenty-one years in the new State to be made of Indian Territory, as proposed by the Gallinger amendment to the Statehood bill. In his presidential address Dr. Abbott took the high ground that while for a time Americans imagined that the Indians had a right to remain barbarians in the heart of a civilized country, and that they ought to be protected in that right, at length they have learned the truth and recognize the problem to be this: "How shall 60,000,000 of people, themselves imperfectly civilized, civilize 300,000 men and women, foreign in race, in language, in customs, and in religion?" Dr. Abbott declared that the Indian must be aided, as the negro has been; that he deserves the best education; and that the churches must come to his assistance. The question of the status and needs of the Filipinos and Hawaiians was discussed at length by delegates to the Conference who possess expert knowledge on the subject.

Lucerne Peace Congress

AT a meeting of the directors of the American Peace Society held last week in this city, Dr. B. F. Trueblood, the secretary, reviewed the important work accomplished by the Lucerne Peace Congress, which numbered 400 members, the United States being represented by about fifty delegates and Switzerland by some one hundred, Russia sending but one delegate, though a distinguished one, J. Novicow, of Odessa. Sixty French and forty German delegates were present, while China sent one representative. Count Gorowski, a Pole living in Nice, pleasantly surprised the Congress by giving \$120,000 for a permanent building for the Bloch Peace Museum. Edward Ginn of Boston made an earnest plea for larger gifts for the promotion of the peace cause and for heartier co-operation by business men in the movement. The greatest dramatic event of the conference was a declaration the object of which was to restore friendship between France and Germany. The Congress was greatly impressed by the fact that the French and German delegates all supported the declaration, which contained the affirmation that the national allegiance of the people of a territory ought to

be determined by those people themselves—a principle which if applied to various parts of America would soon turn things topsy-turvy. The reference of this declaration to Alsace and Lorraine was clear, although neither was named in the terms of the affirmation. It is thought that if a plebiscite were taken today, Lorraine would very likely vote to go with France, and Alsace to remain with Germany. The action of the Lucerne Congress is considered to have an important bearing on the Second Peace Conference at The Hague, which the Czar has already called.

"Amerika" at New York

THE new Hamburg-American liner, "Amerika," which has a displacement of 41,000 tons—or 1,000 more than any other steamer afloat—arrived in New York last Friday, after an uneventful maiden voyage across the Atlantic. The "Amerika" is not the biggest steamship in the world, as the "Baltic" of the White Star Line is longer and wider and of greater tonnage. The "Amerika," however, is deeper than the "Baltic," and for that reason displaces more water. While the new ocean leviathan made an hourly average speed for the voyage from Cherbourg Mole to the Sandy Hook Lightship, a distance of 3,050 miles, of only 16.463 knots, she is capable of much more speed. The huge steamer was handled as easily as a small boat.

Memorial to Dr. Barnardo

QUEEN ALEXANDRA, in a gracious message of condolence on the death of Dr. Barnardo, prayed "that his splendid lifelong work may be kept up as an everlasting tribute to his memory." An influential council, of which Lord Brassey is president, which has had the matter under consideration, has formally reported in favor of continuing "Dr. Barnardo's Homes" as a memorial of their founder, through whose hands \$15,000,000 of money passed to the unfortunate, and not a shilling of it "stuck." The Homes have been carrying a heavy financial burden of mortgages and other liabilities, and in order to place them in a position of security in the future, the members of the council call for a National Memorial Fund of \$2,500,000. They earnestly commend this appeal "not only to all who love little children, but to all who are concerned for the welfare of the empire and for the continuance of this great undertaking of organized rescue for the benefit of so many future citizens." The council is certainly right in appealing to the whole of the British nation to take part in a work which, since it is carried on in London, England's great heart, vitally affects the well-being and even being of the people at large.

Southern Tour of President Roosevelt

PRESIDENT ROOSEVELT has been enabled to carry out his cherished plan of visiting the principal cities of the South as a messenger of conciliation and peace. His tour as so far made has included visits to Fredericksburg, Richmond, Raleigh, Greensboro, Durham,

Charlotte, Roswell, Atlanta, Jacksonville, St. Augustine, Mobile, Tuskegee, and Montgomery. The President left Washington in happy spirits. He has everywhere been received with marked respect, and in many places with overflowing enthusiasm. Atlanta gave him such a reception as has been accorded to no previous visitor, whether of presidential rank or otherwise, no fewer than 100,000 persons joining in a great ovation in honor of the distinguished guest of the city. The South has a normal impulse to receive the chief magistrate of the nation with respect, and in the case of Theodore Roosevelt the hearty welcome given was free and not forced, and most evidently sincere, being indicative of a real desire on the part of the Southerners to drop at least the worst features and feelings of a distracting sectionalism.

Speechmaking in the Southland

THE first speech in the series of addresses made by President Roosevelt with a view to promoting the unity of the North and South, delivered at Richmond, Oct. 18, has gone far to mollify, if not to nullify, the hostility toward him in the South engendered by some of the incidents of his first administration. There was a time when the race question was about the only anti-Roosevelt issue in the South. But the election has had its effect, and the South now sees in Theodore Roosevelt, if not quite its Moses, at least its sincere friend. It clearly discerns the fact that he is not a professional negrophile, or disguised "carpet-bagger," but a man first of all and through all and to the last, who believes in the "square deal" for every citizen, rich or poor, white or black, in all America. In his Richmond speech Mr. Roosevelt dwelt on the valor of the Confederate army and the earnestness of the convictions that impelled it to the course that it took. After passing references to the San Domingo question and the Panama Canal, he laid great stress on the fact that rich and poor must alike feel that they are protected by the law and responsible to the law—that "more than this no man is entitled to and less than this no man shall have." At Raleigh the President advocated the preservation of the forests, and, alluding to the extraordinary development of industrialism during the past half century, took strong ground in favor not of the government ownership of railroads, but of their supervision and regulation by the Government. He recommended the giving to an administrative body supervising the railroads power to make its decisions effective, as the American people justly despise a "sham." At Atlanta the President flayed the greed of the over-rich, and invoked public contempt on the men who debauch business. He urged the curbing of corporations, which are the creatures of the State and should always be held accountable to the State. Incidentally a caution was administered to China not to persevere in the policy of the "boycott." The reception to President Roosevelt in the South, as once to President McKinley, has been undeniably cordial; but that it will change the political convictions of the mass of the Southern people is unlikely.

Who Will Be Governor of Ohio?

THIS is the pivotal question with which the citizens of the Buckeye commonwealth are strenuously wrestling just now. The political situation, in the midst of which the gubernatorial campaign is being carried on, is fraught with interest not only to the people of Ohio, but to the country at large. On the one side the Republicans have nominated for re election Governor Myron T. Herrick, who is finishing his term of two years in the office. The nomination was made by the bosses of the party, with Mr. George B. Cox, of Cincinnati, in the lead, against the reiterated protestations of about fifty bodies of Christian workers in the State, including all the Methodist Conferences, the Congregational, Lutheran, Presbyterian, Quaker, Dunkard, and United Brethren synods, or similar associations, along with county Sunday-school conventions, the Christian Endeavor State convention, and district meetings of various sorts by the score. The opposition has been led with skill by the anti-saloon forces, on the ground that the Governor did not "play fair" with them at the opening of his term, in that he broke his promise given to Bishop Bashford and others not to interfere with the Brannock bill which the League had brought before the Legislature. This bill proposed to extend the local option privileges, which have been in vogue in the State for years, to certain residence districts in cities, and to other sections of the population. Instead of keeping "hands off," the Governor threatened to veto the bill unless certain sections of it were changed, as is alleged, in the interests of the saloon. As no Governor since the organization of the commonwealth until Governor Herrick entered office had ever been allowed to exercise the right of veto, this use of the new veto prerogative was looked upon by the people of the State with indignation and alarm. The Brannock bill, with some of the amendments suggested by the Governor, was finally passed, but the incident has not been forgotten, and now rises up in judgment against him.

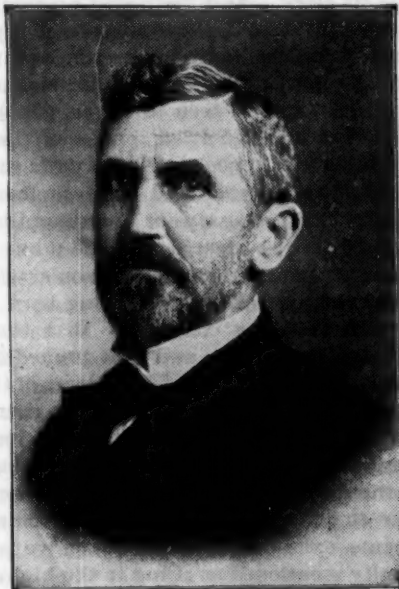
In addition, there has been a disruption, especially in the country districts, in the Republican Party, arising out of the feeling that George B. Cox was assuming too much influence and bossiness in the party, and particularly the suspicion has grown that he had an aspiration for the United States senatorship, and that the opposition to Senator Foraker on the part of the bosses of Ohio was intended to further Mr. Cox's ambition. How far this disaffection extends, no one now knows; it is without question, however, that a goodly number of men who have never hitherto voted anything but the straight Republican ticket, many of them local leaders in their communities, have come out boldly to say that they would not vote again for Herrick. Further, there are hundreds — it is said thousands — of quiet, self-respecting voters who, without any public announcement of their attitude, have reached the conclusion that they have now a remarkable opportunity to register their opposition to the one-man power which has been such a curse to the party in Ohio.

The five Ohio Methodist Conferences reiterated their convictions at their recent sessions, and pledged themselves to make record of their purpose at the polls. We are safe in saying that of the six thousand ministers in the various Protestant churches in the State not one-tenth will vote for Governor Herrick. How far the influence of this large body of ministers will go in determining the result, no one can forecast, but surely their

attitude should have large weight.

The Democratic candidate is Hon. John M. Pattison, a man of fine character, a financier and administrator of business interests of large capacity, who has had one term in Congress, and who also served in both houses of the State legislature years ago. His courage may be suggested by the fact that he defended Sabbath observance and a former stand he had taken in regard to it in his speech of acceptance before the Democratic State convention, although he must have known that the Germans and the beer interests generally in the State would use his words against him.

The recent life insurance scandals in New York city have been opened up since the nominations were made. It is now being used against Mr. Pattison as an intentionally deadly weapon that he is the president of the Union Central Life Insurance Company of Cincinnati, and that one of his first duties as governor will be the



HON. JOHN M. PATTISON
Democratic Candidate for Governor of Ohio

appointment of a life insurance commissioner. All sorts of bugaboos have been raised by the use of this fact. No fault has yet, however, been found with the policy of his company, which is the largest and most reputable institution of the kind located in Ohio, and it is acknowledged that his administration of its interests has been honest, careful and economical.

Within the past few days another element has entered publicly into the campaign. Several wholesale liquor houses — including one of the largest, the Fleischman Company — have sent out circulars to the trade, and to subsidiary interests having dealings with the trade, such as wholesale drug houses, makers of barrels, dealers in malt, and many other lines of allied interests, speaking in no uncertain terms in regard to the "duty" of the liquor men to vote solidly for Herrick, and to oppose with all influence and force at their command the election of Pattison. Their circulars have been reproduced and circulated far and wide, and it remains to be seen in the final round-up which side can muster most votes in the case. This attitude of the liquor dealers is almost unexampled, for usually the Democratic Party has been outspoken in its fight against so-called "sumptuary legislation," and it is well known that all temperance laws which have been effective in recent years have been passed by Republican

administrations. Now, for a wonder, the liquor men are fighting the party with which they were nearly always hitherto allied.

The effort has been made by Senator Dick to make the people believe that President Roosevelt was anxious for a great Republican victory this fall in Ohio, and that he was in favor of Herrick. Early in the campaign it was pledged that leading members of the cabinet and others closely connected with the President would make speeches in the State for Herrick. A few days ago, however, it was announced from Washington that it had been agreed that members of the cabinet would take part in the current campaign only in their own States, and that Secretary Taft would make one speech in Ohio. This he did at Akron, O., Oct. 21, but gave cold comfort to the Republican organization by flinging party harmony to the winds and scoring with extreme severity "Boss" Cox, of Cincinnati. Speaking of existing conditions in that city, he declared with marked boldness and without any restraint:

"If I were able, as I fear I shall not be, because public duty calls me elsewhere, to cast my vote in Cincinnati in the coming election, I should vote against the municipal ticket nominated by the Republican organization. . . . It is a condition of affairs — a local despotism — much to be deplored, and if I had thought that, by speaking and supporting Governor Herrick tonight I should be doing anything for the perpetuation of the power of the Cox machine in Cincinnati, or if I thought that Governor Herrick had entered into the corrupt bargain with Cox, as charged, I should not be here."

The exact relation between "Boss" Cox and Governor Herrick seems to be clearly apprehended by the average citizen of Ohio. Reports received, as we go to press, indicate that Secretary Taft's speech, instead of helping Governor Herrick, was the bombshell likely to make his defeat certain and terrific. The Secretary's declaration that he would bolt the Cox ticket if he were to vote this year, caused the greatest gloom among the Republicans. It is feared that thousands of Republicans will be influenced by his denunciation, and will feel free to follow his example.

The effort has been made to emphasize the tariff question, and other national issues which are to be threshed out in Congress. Appeals are being made to "stand by Roosevelt" and to support the national administration in the coming election. Partisans, of course, can be misled by such appeals; it remains to be seen whether the sober, thinking people of the State can be gulled in this fashion.

The issue is not, as one of our own denominational contemporaries has mistakenly stated, whether the State shall have the right to vote on local option, or to restrict the saloon power. That question does not enter, either directly or indirectly, into the case this year. No further temperance legislation is projected, although the saloon interests are trying to awaken alarm in their ranks, and keep their supporters in line, by making the assertion that the craft is in peril. The question is simply this: Will the people of Ohio reelect a man to be its chief executive whose nomination was argued against and resisted for a whole year in advance by a great body of the best people of the State? And will they give a new lease of life and a new extension of power to Mr. George B. Cox and his system of boss-rule in the State? With those two issues made clear everywhere, we believe the people of Ohio are wise and brave enough to march to the polls and by a decided majority put Hon. John M. Pattison into the governor's chair.

SELF-DECEPTION OF CHEATING

THE person who cheats deceives himself more than he deceives any one else. One of the most painful experiences that comes to a teacher is the discovery of the tendency to cheat among pupils of all grades, from the primary to the university. It argues sadly for the honor of the next generation. Nowhere, however, is the self-deceiving side of dishonesty more evident than it is here. A teacher of long experience put the matter this way in a conversation recently: "The pity of it all is that these boys and girls who cheat at their school work think that they are outwitting us, when they are wronging only themselves. They think they are getting an education when they are not. We are not the persons who are cheated. They are the ones who suffer."

How true it is! A college student "cribs" through an examination. He thinks he has outwitted a professor and an institution. Poor, foolish fellow! The only one finally cheated in the whole wretched business was himself. He was sent to college for an education, and defrauded himself by his dishonor.

The same principle may be observed everywhere. The wrong-doer deceives and defrauds himself first and most of all. A man imposed upon you not long ago, perhaps; he gained your money under false pretenses. Who was really defrauded? Not you. The man who was willing to be a cheat, to sacrifice his manhood for the money, he alone was supremely defrauded.

One of the most fearful results of sin is that it increases the ease with which we deceive ourselves. At length we come to the point where we do not understand ourselves at all. We are dead to duty and the inner voice. The person who does right is the only one who deals justly with himself and understands himself. The wages of sin is a self-deception which is death.

ON SMILING INTO THE TELEPHONE

THE day was crowded with vexatious details; twice the wire had been "busy;" the "hello girl" was impatient; but on the third call Mr. Common-place Christian smiled the while he talked into the transmitter. Plain nonsense, too, for the telephone was not built to transmit smiles or frowns; it was designed for swift business between Boston and Pittsburg, where smiles do not enter the reckoning at so many dollars for every five minutes. Yet there sat the good man stubbornly projecting his unconquerable good nature into unresponsive vacuity. It did not appear exactly why he smiled, only smiling even into the transmitter seemed to be a part of Mr. Christian's way of doing things.

Whereupon we fell to thinking over the matter. Clearly enough this investment of pleasantness and peace had no mercantile motive behind it. The sweet reasonableness of a business proposition is greatly enhanced by a visible smile in face-to-face conversation. Smiling, however, is not especially valuable as an asset when the conference is by telephone. This was surely Mr. Christian's habitual way of

doing things. He was smiling into the telephone without hope of pecuniary reward. There was no definite endeavor to elicit a good-natured response, either. The customer might not change his frown to a smile in return — that made no difference; Mr. Christian persisted in smiling into the transmitter.

Incidentally we learned later that his habit was well known. He was never silly or sentimental, but he was always sane and healthy and courageous. A dyspeptic in an office down the street

used to call up Mr. Christian now and then when affairs got hopelessly twisted; he admitted that he did it to hear the good man somehow so get his smile into his voice that it grew almost visible. Mr. Christian finally had won for himself quite a parish, we learned, a parish where his hopeful optimism and cheerful courage made him a minister of help and comfort. He had built it up by his daily habit of facing the world with hope. Verily, it is a good thing, when life is perplexing and full of fret, to smile into the telephone.

Great Modern Preachers -- IV

Matthew Simpson

METHODISM has always been distinguished for pulpit power. This, rather than high scholarship, or rigid dogmatism, or complicated ceremonialism, or even ecclesiastical organism, has been its glory. And Methodist preaching has taken on a somewhat distinct type, derived largely from its origin, its traditions, the methods of its fathers and founders. It has been as far as possible from the cut-and-dried professionalism taught in the schools. Not to write in a perfunctory manner and with profound serenity finished essays or quiet homilies, were Methodist preachers called; but to attack the citadel of men's souls with direct energy and intense feeling born of an overmastering conviction that there was danger in delay and that immediate results must be secured. The forces of the unseen world pressed mightily upon them, and the truths with which they were charged possessed them and gave a tone to their utterances not to be mistaken. True eloquence under such circumstances became exceedingly common. Five are usually mentioned as rising to the highest rank, gifted above their fellows in the Methodist Episcopal Church — Summerfield, Bascom, Olin, Durbin, and Simpson. And of these the last named by general consent stands pre-eminent as the best representative, all things considered, of American Methodist preaching, the closest inheritor of the Methodist traditions which have come down to us from the earliest days of the denomination.

Bishop Simpson early determined to be an extempore speaker at all hazards, though he knew it would entail many failures. He never wrote his discourses. Even of his great lecture on "The Future of Our Country," there seems never to have been any written copy — at least, there is none in existence. He never trained himself to think pen in hand, or overcame his indisposition to write. It was his practice to collect texts in a notebook, meditate upon them, then use one of them quite suddenly for a sermon. He came to his Saturday nights with no other preparation than his note-book texts, his meditations, and the rich material supplied by continual contact with his people. He was in the pastorate but four years, but in those years his habits of pulpit preparation were firmly settled. In later years he would merely walk the room for a couple of hours before going to the pulpit, meditating his theme. When on the point of starting for church he would sit down and draw off a skeleton which

would be left lying on the table where it was written. He was a very rapid workman, with unusual constructive power, and great confidence in his resources, as well as in the divine aid on which he so closely relied. His self-possession, his complete command both of himself and his audience, were very notable in his earliest efforts. He leaped at once as a very young man, not much over twenty, into a most pronounced success. His style at the beginning, as in his maturity, was strongly impassioned. In structure his sermons were wholly unartificial. He had never been drilled in homiletics, and had to trust to the instincts of nature to show him the right way. He says: "I did not try to make sermons. I felt I must at the peril of my soul persuade men to come to Christ, and get believers advanced in holiness. For this I thought, and studied, and wept, and fasted, and prayed. I never spoke without the deepest feeling, and unless I saw a strong influence on the congregation I felt sad and sought retirement to humiliate myself before God in prayer. My ministry was one of exhortation rather than of sermonizing. I looked for immediate results in every effort, or to me it was a failure." There was always a note of urgency in his discourses. He put pressure upon his hearers to do immediately the thing which ought to be done.

He was a natural born orator of the highest order, and his extraordinary preaching power developed with unusual swiftness. The full secret of it, its mystery and marvel, has never been fully told, nor can it be. He was a genius, with something about him at times that seemed preternatural. He was not a thinker, or a theologian in any special degree. He did not deal in abstract reflection or recondite argument; he made no nice distinctions. He took the leading truths of Christianity, and exhibited them in large outlines. He dealt with the ordinary experience of mankind, and his meaning was instantly obvious to all whom he addressed. His preaching was pre-eminently for the common people, the masses, and on the level of their understanding. His extraordinary facility of extemporaneous expression was gained largely through the practice of translation, as has been so often the case. His voice was a very marvelous instrument, and it went out from him surcharged with feeling. He had what may be called the sympathetic voice, which easily took on a tender, plaintive, pathetic

tremolo, and entered men's hearts whether they would or no. "I almost think," says one, "that he could have announced that the Ladies' Sewing Society would meet at three o'clock next Wednesday afternoon in such a manner as to make the audience weep." Tears were in his voice, and were produced by it, yet he very rarely dropped a tear himself. His eyes became suffused with moisture, but seldom overflowed. He had a sweet, sympathetic nature. Behind all his speech there lay a deep, outwelling tenderness which began to move him as soon as he saw the people ready to receive his message. He had that unction which comes from a heart filled with love to God and man, and a voice and manner brought into perfect harmony with that mental and spiritual state. He did not capture his hearers by declamatory bursts of energy, but their hearts somehow were wholly subject to his cadences and tones. He would be speaking in quite an ordinary way, expounding, teaching, with simplicity and clearness, when, all at once, there would come a peculiar flash of electric power, and the audience would be carried wholly out of themselves, leaping to their feet or doing other strange things quite unconscious of what they were about. It took him some time usually to get fully under way, *en rapport* with his theme and his congregation, sensitive to the subtle influence of the occasion. But after a time, if all went well, his quavering tenor voice grew penetrating, resonant, sympathetic, impassioned; the stooping figure became erect; the gesture gained in freedom; the dull eyes were kindled into a blaze by the pent-up fire within; the face became luminous; the sentences grew short and pithy; and the hearers were completely in his hands.

Some of the scenes which took place under his preaching on camp-grounds and at Conferences in Indiana (where he became, at the age of thirty-eight, president of Asbury University) almost surpass belief. It was known that he would have to stop — because of his voice — if the shouting and other demonstrations became too boisterous, and so men would sit with clenched teeth, trying to hold in that he might go on. The intensity of the excitement in some nervous organisms was so great as to produce prostration amounting to illness for days afterwards. Prof. Larrabee, speaking of a certain sermon, declared that if Simpson had been permitted to speak fifteen minutes longer the excitement which he could find no way to vent in outward demonstration must have killed him. Nor were these results confined altogether to the especially emotional West. New England, and Old England in after years, went wild for a little time to an almost equal degree. The last outflashing of his peculiar electric power took place in Exeter Hall, Sept. 24, 1881, when three thousand were present, English and American, to pay their respects to the memory of President Garfield. The whole audience as by a common impulse sprang to their feet and cheered in the wildest excitement, though it was a memorial and, one might say, a funeral service. This was the sentence that so moved them: "When Garfield falls it is not America alone that mourns.

Kings and princes gather round his bier, and the Queen of the greatest empire in the world drops a tear of sympathy with his widow, and lays a wreath upon his tomb. God bless Queen Victoria for her womanly sympathy and her queenly courtesy!"

Bishop Simpson was a prince of preachers, gifted with masterly eloquence and matchless oratory, which he used never for selfish purposes, but only for his Lord. Bishop Foss calls him "the foremost preacher of the world in the nineteenth century," and says: "He had an unfailing stock of dynamite by means of which, after clearing the air by thoughtful, impressive statements of truth and reason and earnest appeals, he could in an instant startle and melt and arouse a whole congregation so that hundreds would seize hold of the seats in front of them, and many without knowing it would rise and stand and press toward the pulpit." Bishop Fowler deems him "the foremost preacher of the nineteenth century, simple, evangelistic, instructive, scholarly, inspired, resistless." Dr. William V. Kelley calls him "an incandescent, electric, blazing man, enkindled by an energy from heaven; the most famous preacher whose eloquence ever promoted the movement called Methodism in any period from its beginning until now — a man who by the mighty power given him from on high mastered more audiences, shook more souls, melted more eyes to tears, filled more hours and occasions with spiritual glory, than any other preacher of the Gospel in its Methodist version."

He was a statesman, a patriot, a master of administration, a devout Christian, a fervent lover of souls, a faithful friend, great in the cabinet and in many other ways. Our limits have compelled us to touch only on the peerless preacher who with logic all on fire so victoriously thrilled the hearts of men. Words can but vaguely indicate his power or perpetuate his fame. But even these few paragraphs may perhaps indicate a little what manner of man he was, as the chief upholder of the reputation of the Methodist pulpit for something like forty years.

An Unusual Incident

REV. OTIS COLE, reporter for Dover District, New Hampshire Conference, sends the following very interesting account of a rather singular will:

"A large bequest has been received by our church at Rochester, Rev. L. R. Danforth, pastor Solomon Evans, of that city, died in July, 1898, leaving an estate valued at \$40,000. The will provided that after paying various small legacies to individuals and institutions, the residue should be held in trust by Judge Stephen D. Wentworth for seven years from the date of probating the will. If, during the seven years, the son of the deceased, Charles H. Evans, residence unknown to the testator, or the heir of his body, should come to Rochester and make a written demand upon Judge Wentworth, then the Judge was under orders to turn the residue over to the heir and take receipt for the same. In case of failure thus to appear within the seven years, the residue was to go to the First Methodist Episcopal Church of Rochester for its use and benefit forever. In addition, a direct legacy was left to the son, Charles H. Evans. The will was probated, and Judge Wentworth was appointed executor, Aug. 2, 1898. By the early distribution of some \$7,000, with payment of debts and charges, the trustee was left in custody of nearly \$25,000. Despite diligent search

and inquiry, the seven years have passed, and no tidings of the missing son have been received. Accordingly the trustee obeyed the order of the testator, closed his account at the probate court, and has paid over to the church at Rochester the residue of the Evans estate, amounting, with interest accumulations, to \$28,987.47. With this princely sum, may wisdom and grace be assured this church to plan and do much for the kingdom of God at home and beyond!"

The Acceptable Time

A PRESIDING ELDER in one of our Conferences who has arranged his churches into a system of group meetings (now in progress), states that in all of his active ministry he never saw the people so eager to hear the truth and so responsive to it. A goodly number of converts have resulted from each meeting thus far held, and a noteworthy proportion of adults have signified their desire and purpose to live a Christian life. These very encouraging facts should stimulate all of our presiding elders and ministers to commence immediately the group meetings. We hear of plans in some of our cities and in some of the rural sections, but why not everywhere? We are constrained to the conviction that this is the one work to which our churches should now devote themselves. This is the set time to favor our Zion. Our columns are especially open to the cultivation of normal evangelistic work by our churches, and to reports of the same.

To Fight Rather than Dissimulate

THERE is an old saying attributed to Benjamin Franklin — who is not now alive to dispute the attribution — to the effect that there are two kinds of people in the world: one kind that would rather fight than dissimulate, and another kind that would rather dissimulate than fight, the former living in Boston, and the latter in Philadelphia. Of late Philadelphians have emphatically demonstrated that to most of them the alleged saying of Franklin does not apply. Many who were formerly moral invertebrates have acquired a backbone, as the renewed interest in municipal affairs has shown. Meanwhile let not Bostonians lay too comfortably to their souls the soothing unction that they are absolutely vertebrate, and wholly worthy successors of their firm and fiery Revolutionary sires. The spirit that will fight rather than dissimulate needs to be planted, nurtured, tended and developed as a distinct social culture in all cities, as it will not grow of itself.

The Congo for Christ

"THE Congo for Christ" is the watchword of a brave and determined little body of Baptist missionaries that left London recently for Africa. A series of receptions cheered the consecrated workers as they proceeded on their way to Southampton. The S. S. "Leopoldville," which was to take them to the coast of Africa, lay at anchor in the Solent, and so, quite in the manner of Paul and his Ephesian friends, the missionaries and their well-wishers said farewell on shore, at the quay. One of the new missionaries, Mr. Frank Oldrieve, has been entrusted by the Missionary Committee with a "bioscope" to take a series of living pictures of life on the Congo, as they wish to bring their lantern lectures well up to date. The "Leopoldville" was deeply laden, and rolled and rocked under stormy skies, but there was no discouragement on the faces of the missionaries, each one of whom could say, "But none of these things move me!" When the attention of Mr. Oldrieve was called to the high waves

and threatening skies, he remarked that it was "better on before." His life-work was awaiting him in Africa, and he exulted in it. "This," he said, "is the happiest day of my life, for now I am permitted to enter on the highest of all service and carry the Gospel to the heathen." That sort of a spirit makes church history of a fairly apostolic grade.

A "Lost Army"

EIGHTY thousand deserters from the German Army are now said to be living in England, Holland and Belgium, enduring privation, even practical starvation, in preference to suffering the brutalities of the German military service. According to Arthur Nowakowski, the author of "The Lost Army" — a book which is creating a sensation throughout Germany — 16,000 German deserters are now serving in the French foreign legions in Algeria and Madagascar, places where those only who are reckless of their own lives will go.

There is an even larger "lost army" of backsliders from the church of God, who have deserted the colors of the Master, but who by right methods and earnest, loving appeals may and should be brought back into the ranks of the devoted followers of Christ.

PERSONALS

— Rev. H. Olin Cady, now of Evanston, Ill., who has been connected with Methodist missions in West China for the past nineteen years, has been retired with a pension by the Board of Managers of the Missionary Society.

— Hunter and Crossley have been holding great meetings at Walkerton, Ont. On a Sunday night there were nearly 2,000 people present, and at the Sunday afternoon meeting there were 1,000 men. In Walkerton and Hanover the business places were all closed during afternoon services on a week day.

— Elsewhere will be found reference to Evangelists Potter and Miller, who are holding meetings in Lowell. Dr. Quayle, when in Boston recently, commended Mr. Potter in the highest terms to the editor. He is one of the pillars of Dr. Quayle's church — St. James, Chicago. We hope these brethren will labor long with our churches in New England.

— Rev. Rollo F. Hurlburt, D. D., pastor of Delaware Avenue Methodist Episcopal Church, Buffalo, has been unanimously elected president of the Buffalo Preachers' Meeting, after having been a member of that body only a little more than a year. Dr. Hurlburt went as a transfer to his present field of labor fifteen months ago, from First Church, Burlington, Iowa, where he had been pastor for eight years.

— It is announced from London that a society having responsible and experienced trustees will carry on the work laid down by Dr. Barnardo. Dr. Barnardo was intensely evangelical, but took care that children coming under his care had the religious training of their parents, and his work appealed to all classes. The great philanthropist, as may be supposed from the story of his life and labors, was not well-to-do. In the thirty-nine years covered by his efforts he handled for philanthropic purposes \$15,000,000, yet died almost a poor man. He literally spent and was spent for Christ's poor in London.

— The following Methodists appear in the list of the officers and executive committee of the Massachusetts Sunday-school Association: Revs. J. D. Pickles, John S. Bell,

J. S. Wadsworth, A. M. Osgood, J. M. Leonard, L. J. Birney, and C. E. Spaulding; and Messrs. Robert F. Raymond, W. F. Andrews, Charles R. Magee, Loranus E. Hitchcock, H. L. Chipman, E. J. Kelley, Alonzo R. Weed, Matthew Robson, A. F. Moody, Leon L. Dorr, John Legg.

— We are happy to present to our readers Charles E. Hughes, Esq., the lawyer who is acting as the very effective probe in the examination of the officers and directors of the great Life Insurance Companies of New York. He belongs to the law firm of Hughes, Rounds & Schurman, of New York city. He was born in Glens Falls, N. Y., forty-three years ago. His father was the Baptist clergyman in the little town, and the boy grew up in the modest surroundings that are typical of the homes of country clergymen. Another has well



CHARLES E. HUGHES

said of this man, so conspicuously in the public eye:

"The legal skill and integrity of Mr. Hughes were granted before the inquiry began; the more important question was as to his ability — or the ability of any man — to force the insurance magnates to uncover the secrets which they were so deeply interested in keeping in the dark background. To bully a recalcitrant witness in a personal-injury suit is one thing, but to put John A. McCall or George W. Perkins, or men of that calibre, on the witness-stand and compel them to speak when their every interest demands that they keep silent, is another and vastly more difficult matter. Charles E. Hughes did it. There you have the measure of the man. It was his task, and he went through with it calmly, inflexibly, steadily, but without malice or ill-will. It was his duty to find out the facts, and he dug them out slowly, patiently, and persistently."

— Rev. Fred Winslow Adams, D. D., of State St. Church, Schenectady, N. Y., is preaching a series of Sunday evening sermons on "The Mathematics of Manhood," the special divisions of the subject being: "The Addition of Manhood," "The Subtraction of Manhood," "The Multiplication of Manhood," "The Division of Manhood," "The Fractions of Manhood" and "The Investment of Manhood."

— Miss Jane Clark, of Tuskegee Institute, and Miss Portia Washington, daughter of Booker T. Washington, have been traveling in Europe, and have everywhere been courteously received. Prof. Krause, of Berlin, who was much impressed by Miss Washington's playing of "Sometimes I feel like a motherless child" — a transcription of a negro melody, by Coleridge Taylor, the celebrated negro composer,

who lives in Croydon, England — has accepted her as a pupil.

— In the editorial "write up" of the recent session of the West Virginia Conference, over which Bishop Goodsell presided, Dr. Smith says, in the *Pittsburg Christian Advocate*: "The morning devotional half-hour was used by the Bishop in introducing the new Hymnal, and teaching the Conference to sing some of the new hymns and tunes introduced into the book. Having been one of the Joint Commission which prepared the Hymnal, and one of its chairmen, and being himself well versed in hymnology and a good singer, he rendered valuable service to the Conference in this work."

— At the October meeting of the Board of Managers of the Missionary Society, the following members were elected to represent the Board at the forthcoming meeting of the General Missionary Committee: Ministers — Drs. J. F. Goucher, J. M. Buckley, W. V. Kelley, F. M. North, H. A. Buttz, D. G. Downey, and A. G. Kynett. Reserves — Drs. G. P. Eckman, C. S. Wing, and W. I. Haven. Laymen — Messrs. J. R. Mott, E. B. Tuttle, G. G. Reynolds, L. Skidmore, J. W. Pearsall, Willis McDonald and Charles Gibson. Reserves — Messrs. J. M. Bulwinkle, R. W. P. Goff, and G. W. F. Swartzell.

— On her second visit to the Northern Illinois Penitentiary, Joliet, on a recent Sunday, Mrs. Maud Ballington Booth was given the most remarkable demonstration of respect and affection ever witnessed in the institution. Convicts hung wistfully on her every word of counsel and cheer, wept when she told of her soliciting for them, arose in a solid mass when she asked how many wished to lead better lives, and cheered as she left the chapel, waving their hands and crying: "Good-by! Good-by! Little Mother!" Mrs. Booth first visited the prison ten years ago and organized the Volunteer Prison League.

— The Yale Corporation at a recent meeting appointed Rev. Harlan P. Beach, M. A., a graduate of Yale College, and at present educational secretary of the student volunteer movement, professor of the theory and practice of missions, his appointment to date from 1906. Mr. Beach will have a seat in the divinity faculty. His salary for five years has been assured by a classmate and other friends of the university. The plan of this professorship is to allow Mr. Beach one year out of every three for foreign study and travel, especially in the Far East.

— Charles Dana Gibson, the sketch artist who originated the "Gibson Girl," has announced that he will take his family to Europe next month, and remain abroad for a year or more, studying painting. To carry out his plan, it is said, Mr. Gibson will sacrifice about \$35,000 a year which he has been making by his sketches. He has accumulated enough to take care of his family and educate his children, and he feels that he can afford to fit himself by study for work in broader fields. When asked how old one should be to begin the study of a specialty, and when to stop, he replied he should begin at four and stop at eighty.

— District-Attorney Jerome, despite his strenuousness for reform and righteousness, or perhaps because of that, has, in the rather coarse slang of the day, been "turned down" by both the Democratic and Republican machines in New York. The former has nominated James W. Osborne, formerly an assistant of Mr. Jerome, a very pugnacious advocate of any cause he is advocating, for district attorney, and the latter has put up ex-Magistrate Flammer,

of whom not much is known. The Citizens' Union of New York is devoting itself exclusively to the interests of Jerome, but his chances, in view of the peculiar conditions that prevail in that great conglomerate of a metropolis, and under the intricacies of the Australian ballot system which are calculated to confound the mighty and confuse the wise, are not very promising.

— Bishop Fitzgerald has appointed Rev. Wm. Dawe to the presiding eldership of Ann Arbor District, Detroit Conference, to take the place made vacant by the recent death of Rev. Dr. E. B. Bancroft.

— Bishop William Burt arrived in New York by the steamer "Patricia," Thursday night, Oct. 19, after a twelve-day voyage from Hamburg. With him was his daughter, Miss Viola Burt, who is to enter Centenary Collegiate Institute at Hackettstown, N. J.

— The announcement that Rev. Paul Rader, of East Boston, who has been ill for some weeks with paralysis of the lower part of his body, shows hopeful symptoms, will be received with joy and gratitude by a host of interested friends. Mr. Rader is a young minister of unusual promise, the son of Rev. Dr. D. L. Rader, editor of the *Pacific Christian Advocate*, of Portland, Oregon.

— At a recent membership meeting of the First Church, Chattanooga, unanimous request was made for the return of the pastor, Rev. Luther Freeman, D. D., and resolutions were passed expressing appreciation "for the patient study, the effective preaching, the unselfish work in the parish, and the strong all-round leadership which have characterized the year's labors."

— Bishop Goodsell returned last week after having appointed at the Conferences which he had held 900 ministers to their churches. He left on Saturday for Hartford, Conn., to dedicate the elegant new First Church, costing \$110,000. The Bishop preached in the morning, and Rev. Dr. J. O. Wilson in the evening, to very large audiences. Dr. Wilson managed the finances, raising \$17,100. From there he goes to Washington to be present at the semi-annual meeting of the Bishops.

— Chaplain David Howard Tribou, U. S. N., is detached from the receiving ship "Wabash," Charlestown, Nov. 1, and ordered to report immediately thereafter at the U. S. Naval Home in Philadelphia. Chaplain Tribou is considered one of the leading naval authorities on prisons and their work, in which he has for many years taken an active interest. He has been on duty here since July 21, 1902, and previous to that date had several times served on this station.

— A prominent minister in one of the Nebraska Conferences, formerly of New England, sends the following appreciation of Bishop Hamilton:

"Bishop Hamilton presided over the four Nebraska Conferences this fall with great acceptability to preachers and people. His administrations were just, gentle and wise. His lectures and addresses were rich with helpful inspiration to the preachers. The lecture on 'Boston and Some Men I have Known,' was a classic — a mosaic of art, sparkling with brilliant gems from many strands. The sermon on Sunday was masterly, and the last words were almost lost amid the robs and amens of the multitude of Christians whose hearts overflowed with joy. Bishop Hamilton has changed in the last five years, yet he is youthful and strong. Nevertheless, there are visible marks of ripening fruitage. In the Bishop's modest dignity and striking figure, one might be reminded of the saintly Dr. Coke or Francis Asbury; while in his preaching there are not wanting some of the elements of a Simpson.

May the Lord spare him many years to the church!"

— Miss Josephine Paine called at this office on Monday to say good by, as she leaves for Korea — her field of missionary labor for the past thirteen years — directly after the General Executive meeting of the W. F. M. S. in New York. She left Korea about Christmas time last year for a year's furlough, and is now returning as full of enthusiasm and cheery hope as when she first entered the foreign field.

— Mrs. Rosa C. Ridgaway, wife of the late Dr. H. B. Ridgaway, some years president of Garrett Biblical Institute in Evanston, Ill., has been visiting friends and early homes in New England. She has been with her cousins, Mrs. E. S. Best in Malden and C. C. Bragdon at Lasell Seminary, and has now gone to New Haven for the Sabbath with Dr. Rogers, former president of Northwestern University. Later she will visit her brother, S. Cushman Caldwell, editor on the *New York Tribune*, and hopes to attend the executive session of the W. F. M. Society, which meets in St. Paul's Church, New York, of which Dr. Ridgaway was twice the pastor. She will visit friends in Baltimore, Washington and West Virginia before returning to her home in Evanston, where she has lived so long and is greatly beloved.

BRIEFLETS

From now on until next February our columns will be distressingly crowded, and we are, therefore, compelled to ask all of our regular correspondents and contributors to study to be as brief as possible.

"Simultaneous evangelistic services" are to begin in Buffalo, Sunday evening, Nov. 5, in the Methodist churches.

There are some belated people who are still wondering whether foreign missions pay. Such would do well to heed this statement recently made by Dr. J. G. Paton in response to some remittances sent by the London Missionary Society: "God has given us about 17,000 converts from the heathen cannibals, of whom we have educated 330 teachers and preachers, who are now helping us in our work."

We believe this: If every Methodist pastor in the six Conferences in New England would next Sunday make a ringing call for new subscribers for ZION'S HERALD, and would exhort on the subject persuasively and inspiringly, and would seek for names on the spot in dead earnest, the mails next week would bring to this office a thousand additional subscribers. No doubt about it.

John St. Church, New York (Rev. Dr. J. Wesley Johnston, pastor), will mark the 139th anniversary services, Sunday, Oct. 29, with a sermon at 10.45 A. M. by Rev. James M. Buckley, LL.D., and at 7.45 P. M. by Bishop T. B. Neely. On Monday evening, Oct. 30, Rev. J. B. Hamilton, D. D., will give an illustrated lecture on "The Romance of the Circuit-Rider." The pictures, most of which have been made for this lecture, will be vividly descriptive of early Methodism in New York, and have special relation to "Old John Street."

The statutes governing the offence of drunkenness in the various States are very various and variable. In eighteen States no specific laws for the punishment of intoxicated people and of common drunkards

are in force, although the matter may be covered somewhat by local ordinances. Perhaps the time will come when an agitation for uniform laws governing intoxication throughout the Union will be enacted. An agitation to that end, as for uniform divorce laws, might be useful — provided such legislation on a national scale meant a leveling up, rather than a leveling down, of moral sentiment on the subject.

Field Agent Morgan, now at work on Norwich District, New England Southern Conference, sends 95 new subscribers from Norwich. He was greatly aided by Rev. Dr. M. S. Kaufman, who dropped all to aid in introducing the HERALD into the homes of his people. Mr. Morgan, in sending the last instalment of subscribers, says: "This gives Trinity Church 120 subscribers, and is, I think, unparalleled in the history of the paper. Dr. Kaufman has stood by me magnificently, urging his people because he believes it will be a means of grace to them."

Inasmuch as the Japanese show great avidity in seizing on anything new, it is to be much regretted that beer, brewed by German methods, is being introduced in Japan. The brewers are hoping for a "bountiful future" of beer brewing and selling among the Japanese. As the bulk of the Japanese people are not able to buy meat, and multitudes of them cannot even command rice for food, it is the height of folly for them to trifle with the stupefactions and extravagances of beer and wine drinking. It is to be hoped that the Japanese, who see many points very clearly and intelligently, will see this point.

Mr. Gladstone's son in law, Canon Harry Drew, the rector of Hawarden, is setting a worthy example in the maintenance of voluntary schools. He has stated his intention of devoting annually the whole of the net revenues of the benefice to that purpose, and of doing his work without personal remuneration for so long as may be needed and as his health is spared. The Canon and Mrs. Drew are seeking the co-operation of the parishioners in the effort to raise a School Fabric fund. As the *Baptist* remarks, this is more dignified than seeking to compel Nonconformists to pay.

Criticism by self-indulgent cynics in America of the self-exiled, hard working, abstemious foreign missionaries is about the meanest business any man can dabble in. Every now and then some person rushes into print with the assertion that the missionaries go out there for the money they receive, ignorant of the fact that nearly all of them, if they had remained in America, could have commanded far larger salaries. Some missionaries are more efficient than others, it is true, just as some American professors, writers or Congressmen are; but, taken as a whole, they form a body of workers of whom America may well be proud.

There is a story of a parsimonious deacon, who was slow to contribute to the repairing fund of his church. One day while in church he was struck on his bald head by a piece of falling plaster, whereupon he cried out: "I subscribe one hundred dollars to fix that ceiling." Thereupon the pastor exclaimed, with undisguised fervor: "O Lord, hit him again!" There are men who deserve to be hit and hit again by the stroke of admonishing Providence in order to induce them to stir up the gift of money that is in their pockets and should be in the Lord's treasury.

Come, Holy Evangel!

C. B. BOTSFORD.

O holy Evangel, vicegerent of love,
The Comforter, Wisdom and Guide from
above,
The life-giving Spirit, the radiance di-
vine,
Illuminate our spirits, upon our path shine!

Thou great Inspirator, the Sent of the
Son,
His work to continue till His work is
done,
O come in Thy glory, the glory of grace,
Come now to Thy temples, the hearts of
this place!

Thy life giving presence will quicken
anew
Our inmost affection, the vision most
true.
Our days will run on in Thy service with
joy,
And we in Thy kingdom our highest em-
ploy.

We then in Thy likeness and spirit will
grow,
Thee, our inspiration and strength, we
shall know;
O holy Evangel, evangelize, give
The heaven-sent message that causes to
live!

O holy Evangel, God's love at the flame,
Come in our Redeemer's compassionate
name;
Empower us, out send us to witness and
show
The erring and lost ones the way they
should go.

O holy Evangel, the light of the world,
Thy banner advancing shall never be
furled
Till Christ in His triumph the world shall
possess,
And earth shall His kingship in honor
confess

Preaching to Win Souls

REV. THEODORE L. CUYLER, D. D.

"HOW far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and to save the lost. His first text of which we read was the word "repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and Him crucified; he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors—it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Saviour. Out of these wise labors grew the mighty Methodist Church with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things and true things and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses;" but people are not saved in the mass; they

must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel, "That means me." "Thou art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender, and solemn presentation of the Divinely-revealed retributions of sin is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus Christ it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly, the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made

a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance, you cannot be too pungent; when you are offering salvation through the Lord Jesus, you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once when during my afternoon visits I discovered three or four inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of nearly a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing, and then gird yourself for the happy work. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible, or the need of the Spirit, or the power of prayer. God never means that this world shall advance a single inch beyond the cross of Calvary. Plant yourself beside that cross! Preach Jesus Christ right there, and He will "draw all men unto Him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.

Brooklyn, N. Y.

CALIFORNIA LETTER

"SAN JUAN."

THE 53d session of the California Conference, held at Pacific Grove, Cal., passed into history, Sept. 19. The Conference meets at this delightful seaside resort every year. The members of the Conference entertain themselves. We have few visitors who do not feel that it is the ideal way of holding a Conference. A pleasant feature of the session is the attendance of many of the laity. It would be difficult to persuade any considerable number of members to return to the old way, and this after almost twenty years of experience.

Some intensely interesting things occurred during the session, all of which need not be told to the public. "Argonaut" passed away, if not in a war, at least in a great cloud of smoke, and "San Juan" promised to be good, as his name indicates that he should be. We are of the impression, however, that the ears of the missionary secretaries must have burned during at least one executive session of the Conference. They need not have any anxiety. There were not wanting those who firmly believe that the members of a Conference have no business in "meddling" with the management of the General Conference

benevolent societies. The preachers are simply to raise the money, live on small salaries, turn in the benevolences at the Conference, and forever after hold their peace. The boards and the secretaries will spend the money all right, and just as much, if not a little more, than the laymen can be persuaded to give.

It was the general comment that the session was one of the pleasantest held for many years. It goes without saying that Bishop Berry contributed largely to make it so. After attending sessions of Conference for almost twenty years, "San Juan" feels that the good Bishop has no superiors in expediting business and keeping a Conference harmoniously and pleasantly at its work. His attitude towards the office of a Bishop, expressed in an opening address, was heartily applauded, and at the close of the session all realized that he held to his ideal. He frankly stated that the Bishop was here as an officer to help the Conference do its work, and that every member of the Conference was entitled to know just where he was going before the appointments were read. He did not intend that there should be any surprises. He recognized that this would cause some trouble, but that that was just what he was there for, and he was willing to take all the trouble that was necessary to do the work right and satisfactorily. At the close of the session, if there was a single complaint, we did not hear of it.

The addresses of the Bishop were exceptionally fine, and his Sunday morning sermon was one of the best Conference sermons we have ever heard. It is seldom that a speaker moves his audience as the Bishop did. One of his innovations we heartily commend, and that is the holding of the communion service during the afternoon of the first day, instead of at the opening of the session. It was a quiet, thoughtful hour, attended only by the preachers and their wives. Its influence for good is not to be overestimated. It will undoubtedly become the regular order of this Conference.

Another impressive feature of the opening session, which the Bishop said was new to him, was the reading of the names of honored dead. The members of the Conference stood while the names were read by the secretary. We believe that this should become a common custom of all the Conferences.

Never were resolutions complimentary to a Bishop ever passed by a Conference more heartily and with greater pleasure than those passed for Bishop Berry. We must not forget the fact of the presence of Mrs. Berry at the Conference, who has accompanied the Bishop on the Western tour. She seemed to enjoy the Conference, and "San Juan" is sure that the members of the Conference greatly enjoyed her presence. It undoubtedly added to the Bishop's usually genial and cordial fellowship with the preachers and their wives.

There were few changes in the appointments to the larger churches. It was not expected that there would be; though, as "San Juan" indicated in his last letter, there was the possibility of a large number of important ones. This has been postponed for one year. Next year there will be two presiding elders who will change by the time limit—Dr. Coyle of the Oakland District, and Dr. Kirby of the San Jose District. Plans should be made immediately to return to the four districts of a few years ago. There is a general feeling that we have one district too many. The expense is not justified by the necessities of the work. Yet the elders receive too

small salaries rather than too large. We hope that the movement for this change, given up in the Laymen's Association because there was not sufficient time, will be planned for early this year, and be made effective at the next session. The problem will be simplified by the retirement of two elders.

The time of the pastorate does not increase as we feel that it ought to for the general good of the church. There is too much changing for anything like abiding work. In a time when we gain less by evangelism than formerly, we need more of that work which cannot be done by a man who spends but one year in a pastorate. Last year there were 80 men who went to their charges for the first year. This year there were 93 men out of a possible 178 who go to their charges for the first year—more than half of the effective members of the Conference. Last year there were six men returned for five or more years, this year the same number. Dr. Dille, of First Church, Oakland, leads the list. He returns for the ninth consecutive year, but this is his second pastorate, making it the fourteenth year of service in one church. Rev. C. K. Jenness returns for the seventh year to Berkeley; and the following three return for the fifth year: H. J. Winsor to Petaluma, Wm. Clark to Red Bluff, and F. M. Larkin to Grace Church, San Francisco. J. E. Wright returns to Yreka for the sixth year.

Rev. Eli McChish, D. D., who has been president of the University of the Pacific for the past nine years, and who had tendered his resignation to the board of trustees, at the request of the board and the Laymen's Association withdrew the resignation, and returns to the work for the tenth year, with increased possibilities for a prosperous year.

The presence of Bishop Walden at the Conference was recognized in the following resolution: "Resolved, That we record our high regard for Bishop J. M. Walden, whose presence in the interest of the Freedmen's Aid and Southern Education Society has greatly added to the interest of this session of our Conference. We note with gratitude his physical and mental vigor, and trust that this honored servant of the church may be spared many years to further our holy cause with his wise counsel and rich experience." The good Bishop presided at one of the stormiest executive sessions of the Conference. In parliamentary affairs "his eye was not dim, nor his natural forces abated," though there were not wanting those who could not agree with him in his rulings. The Bishop was accompanied to the coast by Mrs. Walden, and they had the pleasure of a visit with their daughter, Mrs. Bowman, who lives at Berkeley, just across the bay from San Francisco. Mr. Bowman is the son of Bishop Bowman, and is engaged in business in San Francisco.

Other visitors at the Conference were, Mr. E. R. Graham of the Book Concern, who made a very fine impression on the Conference by his genial manner and business addresses, and Dr. E. M. Randall, secretary of the Epworth League.

On Friday of the Conference session the Lay Association of the California Annual Conference held its 18th annual convention. That sounds as though it were the pioneer Lay Association of the church. This is an influential and very aggressive association of laymen, which of course includes laywomen. This year there were present 247 delegates, representing 75 of the

186 charges. This is a large number when you consider that the Conference covers a territory over five hundred miles in length. The Association interests itself in all the work of the churches. The building up of a fund for the benefit of the superannuates is one of its beneficent features. Its resolutions touch almost every vital interest of the church. Naturally the financial interests are first in the minds of these laymen. It has been very helpful in getting churches to adopt sensible financial methods, and many a pastor is thankful for the influence of this Association, as he receives a check for his salary the first day of each month instead of receiving the odd change that is left over from the collections, after the sundry bills are paid.

This year strong resolutions were passed endorsing the unification of the publishing interest of the church. Those interested in the San Francisco Depository will get a copy of the Minutes and read the resolutions about the method by which the property was sold and the manner in which the interests were adjusted between the Eastern and Western Agents. The laymen were not pleased, and said so. Whatever the General Conference means on the subject of unification, we trust that it will never again resolve in favor of a plan, and then proceed to adopt a method which will make it impossible to put it into operation in any reasonable time.

The statistics of the Conference do not make as good a showing as could be desired. The total amount for benevolences, while amounting to over \$49,000, is about \$3,000 less than that reported last year. Almost the entire decrease is found in the missionary column. This is accounted for by the fact that last year there was a special gift of \$2,500 from a Congregational lady, which is not duplicated this year. There are other reasons that need not be reported here, but which we hope will not exist another year. It will depend upon the officers in New York to adjust them.

The membership of the church shows an increase of 975 in members and probationers. This is better than a decrease, but it is not sufficient to cause us to greatly rejoice at the success.

The work of Rev. J. H. Wythe, agent of the Superannuates' Endowment Fund, has been as successful as could reasonably be expected. We are quite sure that another year will show larger visible results. He has received subscriptions during the year for almost \$17,000—\$10,800 of which have already been paid to the treasurer of the fund. His salary is provided for by the members of the Conference, so that every dollar subscribed goes to the superannuates. It is hoped that he will be able to raise \$100,000 as the nucleus of an adequate fund to provide for the superannuated members of the Conference.

"Call Me Paul"

A LEGEND circulated concerning Bishop Brooks runs in this way: One night he discovered a well-dressed man on the sidewalk quite unable after some festive occasion to find his way home. The good Bishop cared for him until he began to realize his condition. Then, in a burst of gratitude, he asked to know to whom he was indebted. Bishop Brooks replied: "Oh, no matter for that." "But I wish to know the name of my friend." "Well, call me Paul if you please." "What! the apostle?" "If you like." Leaning forward, with great earnestness, the man said: "Well, now, I wish you would tell me, did you ever get any answer to that long letter you wrote to the Ephesians?"

Christian Ministries to Migrant Christians

Echoes From the Appeal

WILLIAM FAIRFIELD WARREN.

THE call for the above ministries has, thank God! reached many ears and touched many hearts. Let us make a few random drawings from the mail-bag. The first thing that the blindfolded drawer brings up is a postal just arriving from North Carolina. Omitting complimentary adjectives, it reads:

"DEAR BROTHER: A stranger, but a Methodist; a Southerner, yet an American; the son of a slave-holder, yet one who rejoices in the freedom of mankind, desires to thank you for your . . . and . . . utterance in regard to the reception of foreigners."

Next appears a four-paged letter from Nebraska, also from a stranger:

"DEAR BROTHER: Have just read in ZION'S HERALD your . . . appeal in behalf of the Slavonic immigrant. Indeed, I have read it several times over. . . I hope it will bear results, and at least awaken a brotherly feeling of sympathetic interest in behalf of these so little appreciated people. It has in my heart, and from henceforth I shall have a kindlier feeling for them."

Here is a still longer epistle from a learned and yet most practical Professor in Colorado. Among many other things he says:

"The working out of your plan would solve the problem of the deserted 'downtown church' surrounded by a denser population than when it was built."

Next comes to view a communication filling six large pages. It is from a Bishop whose work is seen in many States. He has for years been making efforts to interest the preachers in our immigrants, but with somewhat disheartening results. His experience gives, however, gleams of light and cheer. For example:

"When I was a presiding elder I had a sister, a devoted Christian, who was in influential relations with many French Canadians. I supplied her with Testaments. One of these she gave to a man about forty years of age. It resulted in his conversion, and through his agency about thirty others were converted. . . As to the Greeks, months ago I put into the hands of one of these a New Testament in modern Greek, and he received it with the greatest apparent satisfaction, and expressed his gratitude in a very practical way. Our preachers do not 'watch for souls,' certainly not as they should."

Another Bishop sends word that he has read the "Timely Appeal" "with interest, and even with painful interest:"

"Few things have ever moved me so deeply. It ought to stir the church. . . Certainly it will set people to thinking and talking; and, I hope, many a young minister to working on such lines of eminently practical wisdom as you suggest. The great want in the church is something new and inspiring in methods of work — and that you have given."

Here, thank God! comes from another Bishop a seconding full of promise. It seems that when the appeal fell under his eye he was about to do what no Bishop of the church had ever done, namely, to address a personal and official

letter to the "official board" of each of five hundred churches to which he had just assigned pastors, and which for the next few months were to remain under his over-pastoral supervision. He immediately inserted in this over-pastoral letter these words:

"I desire you to reach, and bring into the church, the vast numbers of foreign immigrants that are at your doors. They are already largely Christians of a certain type, and accessible to your social, intellectual, and spiritual influence. When God wants to enlarge a people, He makes them emigrate: as Abraham from Ur, the Israelites from Egypt, the Pilgrim Fathers and others from Europe. This same plan is now operative all over the world, as never before. Will you co-operate? Devise and vigorously execute wise plans for this result. God has brought them to your doors for this very end."

There, that inaugurates business. An act supersedes the impalpable word of exhortation. O men and women of those five hundred churches in the great Northwest, God has now summoned you to the honors and responsibilities of leadership. Show us that, like the children of Isachar, you have understanding of the times, to know what Israel ought to do. Wait for no new and needless machinery. Reinforce yourselves by simply going out into the highways and hedges, there taking by the hand the individuals of the multitudes who love Jesus, and leading them and their children into your house of worship to pray and praise *with you*. Your duty is as simple as just that. And do not forget the possible value of even one little immigrant boy from a very poor home. Such an one came to Massachusetts some years ago, and got a start in one of our churches, and then in one of our schools. That boy is now a man, and today if any student of European Christianity inquires after the man who from month to month is exercising among the nationalities of Europe a wider and more unrestricted official authority and influence than any other Protestant Christian minister of any nation, it is found that it is this man.

But here comes to light another missive. This is from Pennsylvania, from the dean of the faculty of a prominent college. Queerly enough, he knew the poor boy of whom I was just speaking — knew him when he was struggling to get his education. And what adds to the interest of the letter is what he says about himself and his own family:

"I am an immigrant. My father and mother, with a family of six children, landed in 1854. I do not believe he had fifty dollars in his pocket or knew definitely where he was going. . . More than half a million immigrants came here to the United States that year. Oh, how cordially we were hated and persecuted and nicknamed! I was then going on twelve. . . On street, in school, in shop, we were called 'Johnny Bulls.' . . I never ride past Castle Garden, as I do once or twice a summer, but I think of the day we landed there, of the struggle of my father and mother, of our humble surroundings," etc.

My space limits rule out the story of his

own struggles, his conversion through the interest of a faithful grammar-school teacher (a Congregationalist), his experiences in Wesleyan Academy where in later years he was an honored teacher and preacher, his beautiful family, his achievements for the kingdom of God. His brothers, those other poor little immigrant lads, have all made records so honorable in legislatures and United States civil service and as "captains of industry," that I cannot name their offices without at once betraying the confidence of my correspondent and revealing the family. Untold blessings have come to our country from the winning of these six immigrant boys to the Christian cause and to Christian fellowship. But if this letter correctly pictures the un-Christian abuse encountered by an incoming family of our own Anglo Saxon stock, what must be the pitiable fate of a Christian household coming to us from the heart of Servia, or Greece, or Russia? The Lord help all our American churches to take a few lessons from the gospel of the Good Samaritan. Will not our editors, preachers' meetings, and social unions, also lend their help?

Boston University School of Theology.

PITTSBURG LETTER

"IGNATIUS."

TUESDAY evening, Oct. 3, found nearly the entire Pittsburg Conference assembled in the beautiful new church in Beaver. The occasion was the 80th anniversary of the organization of the Conference. This territory was at one time embraced in the old Baltimore Conference. The original Pittsburg included the territory now covered by the Pittsburg, Erie, East Ohio, West Virginia, and a part of the Ohio Conferences. The principal address of the occasion was delivered by Dr. C. W. Smith, editor of the *Pittsburg Christian Advocate*. It is a valuable contribution to the Methodist history of this region. At the request of the Conference it will be published in the near future.

Fraternal representatives were present to bring greetings from other Conferences, and were gladly heard. The first of these was Dr. C. H. Richardson, of Baltimore. He expressed great pleasure at being invited to visit us at this time, and hoped that he might be able to learn one of our secrets, viz., how to retire gracefully from the presiding eldership by turning up at the head of another district. Our brethren from afar seem to take delight in poking their serious fun at us and in wondering at the superabundance of our good nature and tolerance. Other speakers who followed were Drs. Isaac Crook, J. M. Carr, and A. C. Ellis.

The name of Hon. John F. Dravo was on the program for an address of welcome upon that occasion. But his place was vacant. On the afternoon of that very day the church was crowded with people who had come to look for the last time on all that was mortal of a brother and friend. Captain Dravo was one of the most highly esteemed and best business men of western Pennsylvania during the last half-century. He was a student and a thinker. Not infrequently he attended the Pittsburg Preachers' Meeting and often took part in the discussions. He was always an ardent friend and generous supporter of the various institutions of the church. Beaver College has lost probably the best friend

it ever had, and the Beaver church its strongest pillar.

Owing to the crowded condition of the Conference, the Bishop and cabinet had rather a strenuous time of it in getting the appointments satisfactorily adjusted. But they finished their work by noon on Monday, and the preachers hurried away to take up the work of another year. The difficulties grew out of the fact that there were more pegs of a certain size than there were holes in which to put them. So some of the big pegs had to be whittled down to fit such places as could be found for them. Our crowded condition this year was owing to the fact that we have not insisted strenuously of late on an equivalent transfer out for every one coming in. It is not always the most pleasant situation to be a "stranded transfer," as one or two men in our Conference can testify. And yet, all things considered, they fared well and are doubtless grateful.

The official visitors did not pass us by. They were present from all points of the compass. Several of them were with us for the first time, so it seems probable that we heard some new speeches. In fact, we are sure we did, even from some who have often greeted and delighted us before. Dr. Buckley was with us for the first time in many years. Dr. J. Benson Hamilton was the Wednesday evening speaker, giving his lecture on "The World's Greatest Money Maker." Dr. C. H. Mead was the speaker at the temperance anniversary, and was so well received that he was promptly engaged for a similar occasion next year. Dr. E. M. Taylor was accorded a hearty welcome. He was reared in these regions, and received his early education in our midst, having graduated from Washington and Jefferson College. In connection with this official visit he spent a few days looking over the familiar scenes and greeting the friends of other years. He delivered the missionary address on Saturday evening. On Sunday evening Methodism's greatest apostle to the Gentile world, Bishop Thoburn, spoke to all the people the spacious church would hold. Others who were heard by the Conference were Drs. Charles Roads, S. J. Herben, A. G. Kynett, and M. C. B. Mason. The missionary sermon was preached by C. L. E. Cartwright.

Bishop Cranston was with us for the first time and convinced the brethren that he has the proper dimensions for the episcopacy. In the matter of appointments he was patient and painstaking, being anxious for all the light available concerning every difficult case. His Sunday sermon was a masterly one.

The most difficult case on his hands was that of a church whose pastor was laid aside with sickness about the middle of last year. A young man just finishing his seminary course in the spring came as assistant pastor until Conference. He is on trial yet in the Conference, but so well did he please the church in question that the official board demanded his appointment as pastor for the coming year. This church has 600 members and pays a salary of \$2,500. Moreover, it is now in the act of building a \$75,000 church. The Bishop was not inclined to let that official board have its way, but he finally yielded and granted their request. What complications this action may make in future years, remains to be seen.

The statistical reports revealed two things that are gratifying: The first is a gain of over one thousand in membership. True, the percentage of gain is not up to the percentage of gain in population; but even so,

in the midst of the strenuous commercial conditions with which we must contend, we have great reason to be thankful that we are making any numerical progress at all. Then we think the Missionary Committee will smile when it sees our report, which shows a gain of over \$4,000 for its work.

With reference to pastoral support the reports indicated a total in deficiencies of over \$1,800. And in nearly every case these came in the weaker charges where preachers were least able to bear them. Now, as a matter of fact, many of these charges are not financially weak at all. In too many cases the weakness is in the religious life of a few men who have this world's goods in abundance, but little disposition to trust much of the same to the Lord. When God's reckoning day shall come and the law which says, "Thou shalt not steal," shall be applied, we wonder what the standing of men will be who deliberately withhold the hire of His servants.

The following brethren come to us by transfer: C. W. Blodgett from Cincinnati; B. W. Hutchinson from Genesee; Morris Floyd from East Ohio; J. H. Enlow from West Virginia. Three men leave us by transfer. Dr. E. L. Eaton, who has been with us for five years, goes to the West Wisconsin Conference, where he will do evangelistic work. Many great men have come among us and after a few years passed on to other fields of labor. It is not disparaging to any of them to say that probably not one of them ever got so completely into the hearts of his brethren as did Dr. Eaton. Then we are losing two of "our very own." C. L. Smith goes to the East Ohio Conference. He is a popular preacher, a versatile writer, and a prominent leader in young people's work. He has been assistant secretary of the Conference for two years past. M. H. Lichliter goes to First Church, Olean, N. Y. He joined this Conference, of which his father and grandfather are both members, five years ago. Those who have known him and his work are not surprised that thus early in his career one of the leading churches of the denomination should be securing his services.

HOW TO PREPARE FOR GROUP MEETINGS

REV. HARRY B. KING.

SEEING that our churches are planning for a series of group meetings this fall, and having held such meetings in several of my charges, I thought that perhaps a leaf out of my experience might not be out of place. More pastors, I believe, know how to carry on such meetings when once they are launched than they do to successfully inaugurate such services.

Perhaps I may make myself more clearly understood if I give you my experience in methods of preparation from two series of group meetings, the plans in both being the same, where the number of converts was 176 and 132 respectively.

I reckon as of the utmost importance the earnest desire on the part of the pastor, or pastors, for a revival — taking the word "revival" to mean, not only conversion of sinners, but quickening of saints. In the particular cases of which I make mention, I regard as a very important indication the intense longing which the different pastors had for their respective churches and townspeople. In one of these cases the pastor of a Congregational church, who had never in his life been in a revival, told me, when I called upon him, that he was just going to see me in reference to holding

union services. "Why, my brother," I said, "that is just what I came to see you about!"

My plan was to announce several weeks beforehand the exact time when the special meetings were to be held and the length of time I expected them to continue. Four or five weeks before the beginning of the meetings I began preaching on topics that kept the subject of revivals before the people, endeavoring to arouse the church especially to its responsibility. The regular prayer meetings for several weeks previous to the group meetings were union services. I well remember at one such that Dr. Wm. Burt (now Bishop Burt), who was visiting his boyhood home in Warren, addressed us with great earnestness and fervor, giving a new impetus to the coming meetings. In different parts of the town cottage-meetings were held in preparation for the revival to interest people in various sections of the town. House-to-house visitation by pastors was made just previous to the special services, and either a verbal invitation was given or a circular letter was left at each house. In this way we were able to put ourselves into closest friendly touch with the community just before the meetings and to arouse interest, possibly sympathy, for them.

These were the principal aids that I used in preparation; but I would say finally that I make use of all the legitimate methods that suggest themselves to my mind.

Forest Hills, Mass.

Duluth Aerial Ferry Bridge

A NEWSPAPER writer never knows just what sort of a paragraph will attract public attention. It happens that a reference in these columns lately to aerial bridges has stirred up some comment, and brought to this office additional facts. A correspondent courteously sends a detailed description, with diagrams, of the "Duluth Aerial Ferry Bridge," which is called "the only one of its kind in the world." That, it appears, must not be taken too literally, as there are similar devices, though not of that precise kind, in use in other parts of the globe. The bridge spans the Duluth ship canal, which was cut across Minnesota Point in 1871 by the city of Duluth, and through which passes annually the same amount of commercial tonnage that passes through the Suez Canal. The opening of the canal converted Minnesota "Point" into an island, and it has been popular ever since with summer residents or visitors. The need of some adequate means of communication, at comparatively small cost, between the former "Point" and the city proper, which would not interfere with navigation, being felt, the aerial bridge, a graceful structure with a clear height above the ordinary stage of Lake Superior of 135 feet, was built. The car, which travels back and forth suspended from the arms of the bridge, will carry at one time 125,000 pounds, which is equivalent to a fully-loaded double-truck street car, two loaded wagons with teams, and 350 passengers. The normal speed of the car is four miles an hour, but the electrical machinery is capable of propelling the car at twice that speed. The passage across the canal is made in a little over one minute. An important point about this improved ferry bridge is that the car operates as well when the wind blows sixty miles an hour as when no wind is blowing.

— Imagine Jesus examining your work, as He will at the last day; and strive that there may be no flaw in it, that it may be thoroughly well executed, both in its outer man and inner spirit. — Dean Gouldburn.

THE FAMILY DEPARTMENT

A New Foot on the Floor

Chapter VIII from "St. Cuthbert's," by ROBERT E. KNOWLES.

[Mr. Robert E. Knowles is the minister in charge of the largest Presbyterian Church in Canada, which contrary to natural expectation is not in one of the large cities, but in one of the smaller towns — Galt, often called the Gibraltar of Scotch Presbyterianism. Mr. Knowles is well known for his matchless oratory and his keen wit. He is still a young man, and "St. Cuthbert's" is his first venture in the literary field — a romance of his own parish, reminding one of *Thru the Gables* and *Drumtochty*. However, one is glad to add that his work does not exude a fragrance second hand from Ian MacIaren or Ralph Connor, but breathes a peculiar atmosphere all its own, daring, yet tender, and with the charm of a new and distinct individuality. This delightful book (just published by the Fleming H. Revell Company) may be obtained at the Methodist Bookstore, 36 Bromfield St., for \$1.25, postpaid.]

WHEN our daughter (are there any two other words so well-wed as these? What music their union makes!) was seven or eight years old, her mother (which is my wife, writ large and heavenly) and I were taking tea at Inglewood, which my long-suffering readers will remember as the home which first welcomed me to New Jedboro and the residence of Mr. Michael Blake. When our meal was over, Mr. Blake and I were enjoying a quiet game of billiards, which was a game I loved. But I may have more to say about this later on, for so had some of my pious people, though I am inclined to think that they objected not so much because they thought the game was wrong as because they feared I was enjoying it. For, to some truly good Scotch folk the measure of enjoyableness is the measure of sin, and a thing needeth no greater fault than to be guilty of deliciousness. But the converse of this they also held as true, namely, that what maketh miserable is of God, and to be wretched is to be pious at the heart. For which reason, I have observed oftentimes, they deem that to be a truly well-spent Sabbath day which had banished all possible happiness from their children's lives, bringing them to its close limp and cramped and sore, but catechism full and with a good mark in the book of life for every weary hour.

We were in the very midst of our game, of which I remember very little, often and often though I have tried to recall every feature of that eventful night. But I do recall that we spoke about our Margaret, and there was a deep strain of wistful envy in Mr. Blake's voice. I remember well his saying that God's richest earthly gift was that of wife and child and hearth.

"Though I speak," he added almost bitterly, "as I might speak of distant stars, for I have no one of the three," and his lips closed tightly while he drove his ball with a savage hand.

"You have not wife or child," I said, "but no man who has been sheltered by your friendship can agree with you about your hearth. It has warmed my heart too many times when that heart was cold."

"There is no hearth where there is neither wife nor child," he answered, almost passionately. "Hearths are not built with hands. Do you not know, sir, that if a man would have a fireside he must begin to kindle it when youth is still throbbing in his heart? From boyhood up he is preparing it, or else he is quenching it in darkness. Do you know, sir, if I were a preacher I would burn that into young men's hearts till they would feel that heaven or hell were

all bound up with how they reverence or despise their future fireside. I would tell them that no man can lay his hearth in ashes, in the hot days of youth, and then build it up again in the rainy days of age.

"I would tell every wastrel, and every man who is rehearsing hell with his youthful follies, that he cannot eat his cake and have it. For hearth and wife and child are not for him. I would tell him that he cannot breed a cancer in his heart while he is young and cure it with some pious perfume brewed by the hand of age. I would tell them that till my lips blistered, and then they should hear of the grace of God till those same lips were rosy with its healing."

Amazed, I stood and gazed at him, for there was a fearful fascination in his face. The face of a saint it was, with that warlike peace which only a battling and victorious life can give, but it had for the time the half hunted look of one who trembles at the sound of footsteps he had hoped were forever still, of one whose soul was overstormed by surging waves of memory. There is sometimes a dread ghastliness in the thought that out of the abundance of a man's heart his mouth is speaking, though he declares it not. It is like the procession of a naked soul; or, to change the figure, it is like beholding a man unearth some very corpse he had long sought to hide.

It was his turn to play — ah me! the grim variety of life — and his fall failed but narrowly of a delicate ambition.

"If I could but have it back and play it over," I heard him rather sigh than say, whereat I bethought myself of the high allegory of a game.

Musing still, I stood apart, gazing as one gazes at a fire, which in very truth I was.

"It is your shot, sir," he said, in a voice as passionless as when I first heard it years before.

My ball had but left my cue when the door opened and a servant said —

"There's a young man doon the stair, sir, and he says he wants to speak wi' the minister."

I descended, hearing as I went a rattling fusillade of ivory, which I knew was the echo of a soul's thunder-storm.

How often do we meet new faces, little recking their relation to coming years! Yet many an unfading light and many an incurable eclipse has come with a transient meeting such as this! How many a woman of Samaria goes to draw water from the well, and sees — the Lord! For I met only a boy, or better, a laddie — boyhood-breathing word! — about sixteen years of age, openly poor but pathetically decent. His clothes were coarse and cheap and even darned, bearing here and there the signatures of poverty and motherhood.

I advanced and took his hand; for that is an easy masonry, and its exercise need never be regretted even if it never be repeated. My wife once spent a plaintive day because she had wasted a hand-shake upon a caller whom she took to be an applicant for matrimony, whose emoluments were hers,* but who turned out to be an agent for Smith's Dictionary of the Bible, whose emoluments were his own. Nevertheless I have always held that no true hand-shake is unrecorded in the book of life.

* Marriage fees usually belong to the minister's wife.

"And what can I do for you, my lad?" I said.

"I dinna ken, sir," he answered, in a voice that suggested a sea voyage, for it was redolent of what lies only beyond the sea.

"What is your name?"

"Angus Strachan, sir, and I come frae Ettrick, and I hae my lines frae the minister o' the Free Kirk."

"And when did you land, Mr. Strachan?"

"Ca' me Angus, sir, if ye please. Naebody has ca'd me by that name sin' my mither pairted wi' me at the stage coach road, and she was fair chokit wi' cryin', and when I cudna see her mair for the bush aboon the burn, I could aye hear her bleatin' like a lamb — an' it was the ploamin'. An' I can fair hear her yet. Will ye no' ca' me Angus?"

Accursed be the heart which has no opening door for the immigrant's weary feet, and thrice accursed be the heart which remembers strangerhood against some mother's homeless boy. Such malediction, thank God, my soul has never won, for if there be one sight which more than another fills me with hopeful pity, it is the spectacle of some peasant lad making the great venture of an untried shore, pressing in to those who were also foreigners one far-back cheerless day, and asking if this Western land may harbor still another exile from the poverty he seeks to flee. Especially is this true of Scottish laddies; for upon their faces seems to be written: "I ask for but a chance such as thou hadst thyself," which was the plea of Tom Carlyle when he first knocked at London's mighty door.

So I drew nearer to him, and my heart flowed through my voice as I said again:

"When did you land, Angus lad? and tell me all about yourself. I have heard that mother's cry before." For I was thinking of my own mother's parting blessing, save that hers was wondrously exultant as becometh one who calls back from the unseen Charlot of God.

"I landed yesterday at Montreal, and I cam' ower on the 'Lake Ontario.' And I hae but little to tell, and it wunna tak' me lang. Ma mither weaves in Ettrick, and I herded sheep upon the hills sin' I was able. But I was aye hame at night, and she aye keptit a light in the window when the nicht was dark and her shadow fell upon it, for she aye cam' oot to meet me when she heard me lilt the sang. And she lilted tae, and we balth sang it thegither till we met, and then we gaed ben thegither and gaed na mair oot till the mirk was by."

I detected the serious and lofty figure in his words, and the vision of Scotland's lowly altars and thatched cathedrals rose before me. No man could mistake the ritual of which that strain was bred.

"And why came you here, Angus?"

"I cam' here," he answered, "to better masel'. I heard tell o' Canada sin' I was a bairn, and they a' spak it fair for a land whaur an honest man might mak' an honest leevin' — and mair tae," he added, true to the Scotch afterthought of an extra.

"And what line do you propose to follow? What work do you intend to do?"

"Ilka line that's straight, an' ony wark that willna soil the soul even gin it may soil the hands," he answered quickly.

My soul went out to the lad, for I saw that his heart's roots were deep in the best heart-soil the world hath known, and that the Atlantic's billows had not quenched the light of his mother's cottage fire.

"Your father is dead, is he, Angus?"

was the next step in my examination for discovery, as the lawyers say.

"No, he's no deid, he's alive," replied the lad, with the exactitude which marks his race; "but I dinna care to speak aboot him."

"Very well, very well, boy," I rejoined hastily. "Spends his time and his money and your mother's money, when he can get it, at the Red Cow, or the Cock and Hens, a drunken wastrel, and cruel, too; for I have been enough in Scotland to know that such hens lay deadly eggs, and such red cows' milk is red with blood." All this latter part, of course, I said to myself, but no word of it to the lad before me, for no honest youth can bear any lips to miscall his father save his own.

"You will come to the manse with us and stay the night; it is too late to seek other lodging now."

"Thank ye kindly, sir, but I hae a wee pickle siller in my pocket," he replied, with modest independence. I verily believe that in heaven all Scotmen (and even Scotch Freemasons) will be found wi' a wee pickle siller in their pockets when they receive that great degree.

But I insis ed, and I won; for he who wages the campaign of hospitality hath God for his ally, and no heart can finally resist that siege.

BE SWIFT

Be swift, dear heart, in loving,

For time is brief,
And thou may'st soon along life's highway
Keep step with grief.

Be swift, dear heart, in saying

The kindly word;
When ears are sealed, thy passionate
pleading
Will not be heard.

Be swift, dear heart, in doing

The gracious deed,
Lest soon they whom thou holdest dearest
Be past the need.

Be swift, dear heart, in giving

The rare sweet flower,
Nor wait to heap with blooms the casket
In some sad hour.

Dear heart, be swift in loving —

Time speedeth on,
And all thy chance of blessed service
Will soon be gone.

— E. A. Lente.

ALL-AROUND PERSONS

LYDIA L. ROUSE.

WE hear a great deal in these days about qualifications along certain lines, and are beginning to wonder whether the time is coming when the world will be able to get on without the all-around man and the all-around woman.

The time has been — and not so far in the past, either — when it was complimentary to speak of a person as a handy man or a handy woman. "Capable" is a word since preferred, although this does not cover the whole ground, for while one is capable, it may be in one direction only; but a handy person fits in everywhere.

I have memories of a handy married couple — memories which may surprise many of the present generation. They lived in a new country, and reared a large family of children — they reared them creditably, too. The husband and father owned a small farm, which had to be

cleared of timber before it could be cultivated, and having but little means, he was obliged to do everything himself. He proved the truth of the proverb, "Necessity is the mother of invention," or, as the Scotch say, "Poverty is a great sharpener o' wits." With the lines around his neck he drove the team and guided the plough through the newly cleared land, dodging the stumps as best he could. If anything broke, he repaired it himself, whether it was the harness or whiffletree, a broken wagon-tongue, a reach or a shaft. He built his sleighs and sleds, made his wagon-boxes, set the loose tires, and did whatever else, along that line, which it was possible to do.

The evenings, too, were put to a good use. No sooner did they begin to lengthen than he brought out his homely kit of shoemaker's tools to make shoes and boots for his family; and he made them well. Every fall he bought half a side of sole-leather, a supply of cowhide for his own and his boys' boots, and calf-skin for the mother's and the little girls' shoes. He split his own pegs, made his waxed-ends and wax, singing at his work like one at peace with God and men.

Nothing daunted him. His courage was always equal to the emergency, and his faith in God sustained him in the hours of trial. He would in these and many other respects have measured well with the earliest settlers of our country, his Pilgrim ancestors. Of the Pilgrim Fathers he loved to read, and every item he could glean pertaining to their settlement and tollsome life in America was, as he would express it, "salted down" in his memory.

The school library, which was kept in his home, was well read, and not only American history claimed his attention, he read the histories of other countries as well. It was no unusual thing to see him don his cap, that the fore-piece might afford protection to his one weak eye, place the candle between himself and his book, and settle down to an evening's reading.

His helpmate — and in her case this is no misnomer — was a descendant, on her mother's side, from the Puritans of Massachusetts, and on her father's side from the "Round Heads" of Ayrshire, Scotland — both strains of blood kindred in all that go to make strength and endurance, even to suffering for conscience' sake. The young wife sought out every duty, met and bore down every opposing obstacle. Her willing hands made speedy work of tasks which nowadays would seem impossible. She brought no laggard steps to the wheel when all else was done, and when quite stout and matronly, her footfall was as quick and as light as when she was a lassie in her father's house. Even more than her husband did she use all her evening hours. She cut and fitted garments from cloth made of wool she had spun, and each boy and girl watched the making process with special interest as his or her clothing was being fashioned. Truly, "she was not afraid of the snow for her household, for all her household were clothed," if not in "scarlet," with comfortable garments.

When I have said all this, "the half has not been told," for these all-around persons reach out and beyond what my pen can tell. It fails me when I would

write of the nameless offices which these self-denying parents performed, and of care in illness, when home remedies must needs be substituted for the attendance of the too distant physician. Nor was the nursing of sick ones confined to their own family. Anywhere within a radius of two miles they called the settlers their neighbors, and where illness was, there this helpful woman was, and night after night she watched with the sick, and returned to her home in the morning to do a heavy day's work.

A smile is sometimes provoked when we see people who are tired of resting, and we wonder if they have any idea of the sweetness of that rest which comes after weariness, the rest which our forebears were so well fitted to appreciate.

But my sketch may be getting too long. I give up the self-imposed task of enumerating the makeshifts of this worthy couple, and come back to my first thought, only I am more convinced than before that all-around persons will be needed so long as the world stands; for was it not said: "The poor you have always with you?" And the poor must seek out many inventions.

Athens, N. Y.

A Half-Done Girl

"I DON'T know what Aunt Emily could have meant," reflected Edith absently, as she partly closed the open book she was reading. "Perhaps 'twas nothing after all, but it makes me feel uncomfortable. I wish I hadn't heard it; but it wasn't my fault; I wasn't eavesdropping!"

"Something you heard at Aunt Emily's troubles you, dear?"

"I had almost forgotten you were in the room, mother," and Edith turned quickly in her chair, a slight flush indicating her embarrassment. "Yes; it was when I called there this morning for her pattern. I heard something she said to Florence, and it's made me feel uncomfortable ever since. The worst of it is, mother, I can't understand what it was she meant."

"Do you mind telling me? Perhaps I can explain. I'm sure your aunt never would have said anything intentionally to cause her niece the slightest pain."

"I know she wouldn't purposely," said Edith, looking soberly into the grate. "Florence wanted to make some slippers like those I have started for father's birthday," Edith hesitated, the flush on her face taking on a deeper tinge.

"Well, dear?"

"Aunt Emily told her when she had finished the breakfast shawl for grandmother, she might, but that she didn't want her to become like her cousin Edith — a half-done girl!"

Mrs. Ferguson was silent a minute; her expression, however, clearly indicated that her sister's remark was understood.

"What was it, mother, she meant?" asked Edith, anxiously breaking the silence.

"Tomorrow morning I'll tell you, dear," replied Mrs. Ferguson, slowly. "Come to my room after the work is done, and I'll explain."

"It's just the opportunity I've waited for to make Edith realize her unfortunate habit, a habit that's growing upon her constantly," thought Mrs. Ferguson, late that evening, as she gathered from room to room an armful of partly completed articles. "I trust my exhibition, after her aunt's remark, may accomplish what my suggestions and advice for months have

failed to do," and, with a sigh, Mrs. Ferguson laid on the table her collection of Edith's half finished articles.

The next day, after the morning's work was over, Mrs. Ferguson called Edith to her room.

"Is what Aunt Emily referred to very bad?" asked Edith, anxiously. "Is it something I'll dread to have you tell?"

"I think I shall not have to, dear. My exhibition will explain it all."

"Exhibition!" exclaimed Edith, curiously, looking round.

"Come over to the table, Edith," said Mrs. Ferguson, kindly. "Doesn't this explain?"

"I don't see how! Here's — where did you get all these things? The set of dollies I started for you last Christmas! I'd forgotten all about them. I remember I gave you a book instead. And there's the cape I began for grandmother, and the fruit-piece Aunt Emily wanted me to paint for her dining-room. I remember I was going to finish it after the oranges came into the market, for one needs the very best when painting from still life. Where did you find that little book of pressed mosses I was beginning to arrange for the church sociable? Oh, I remember so well the day Margaret Leslie and I tramped through Townsend's woods after those. We were so very particular to get the very softest and greenest mosses, for that book was to be a wonder. And" —

Mrs. Ferguson looked into her daughter's face.

"But I don't see what these things have to do with what Aunt Emily said to Florence."

Edith picked up a part of a doll's dress she had begun weeks before for little Mary, the sick child of her mother's landlady.

"Don't they explain?" asked Mrs. Ferguson, gently. "In what condition are all the things you find on the table?"

"I see now," faltered Edith, slowly, the look of inquiry on her face giving place to one of pain. "They all are half-done! That's what Aunt Emily meant when she called me a half-done girl!"

"And that's the kind of a girl my daughter doesn't wish to be," said Mrs. Ferguson. "And now how can she best show that she doesn't intend longer to be what her aunt not unjustly called her?"

"By giving another exhibition — my exhibition this time — in which every article, mother, shall be finished! And I'll not begin another thing, either, till my exhibition is ready for its opening!" — ADEL BERT F. CALDWELL, in *Morning Star*.

Gen. Lew Wallace's Step-mother

THE finest quality of a great soul is perhaps that of being unconscious of its altitude, and many who think of others so much that they have time to think of self but little, would be surprised to hear their virtues set forth.

"Speaking of great men with great mothers," said a well known orator, "I think General Wallace was the most fortunate of all the famous men I know in step-mothers. His stepmother was a woman of great intellect and of superior talent. In regard to their affection for each other there is a good story. It was just after the publication of 'Ben Hur.' 'And what do you think of my book?' the author asked of his stepmother, Mrs. Zerelda Wallace.

"Oh, it is a grand book, my son," said Mrs. Wallace; "but where did you get that beautiful character of the mother of Ben-Hur?"

"Why, my dear mother, I thought of

you every line while I wrote it," replied the General, as he put his arm around her. — *Farm and Fireside*.

AUTUMN SONG

The red vine sways in the chill sweet wind; —

(Summer must die, must die!)

White cloud masses are driven and thinned
Over an azure sky;
Golden-rod by the roadside gleams,
And asters nod by the narrowed streams,
For the year is drifting by.

With magic color the forest glows,

Fit for a pageant fair, —

Gold and scarlet, ruby and rose,

Bright as a bugle's blare;

Sky and river and woodland shine, —

But cold is the wind that sways the vine,

And the frost no bloom shall spare.

The dark days come, and the bitter chill;

Whispers the wood: "Good-night."

Winter lurks by the lonely hill;

Wrapped in his robe of white,

Soon, ah soon, he shall banish far

Forest beacon and blossom-star, —

But a dream defies his might!

— ELIZABETH ROBERTS MACDONALD, in
Congregationalist.

Comparatives

"NELLY COLFAX is the greatest girl for superlatives!" said Lydia, disdainfully. "Everything is the 'loveliest,' the 'sweetest,' and the 'dearest' she ever saw!"

"I don't think superlatives are half so apt to be disagreeable to listen to as comparatives, dearie," said privileged Aunt Lydia.

"Comparatives," echoed Lydia. "What do you mean?"

"Just watch yourself for a little while and perhaps you'll see," was the reply.

Lydia was considerably puzzled until that noon when she caught herself saying to Minerva Clapp, whose house faced the west: "I think it's always much nicer to have your house face the east. Our porch is so much cooler in the afternoon than yours." And then Aunt Lydia's expression was illumined.

At bedtime she counted up just seven similar slips of the tongue.

"Green is prettier for you," she had said to auburn haired Patty, who was christening a new, bright-blue dress of very durable material.

"It's easier to play on a dirt court," was the remark she had made to their neighbor, Alec, who took pride in the home-made grass court he had marked out in his own yard.

"Jonquils or hyacinths would be more appropriate for spring," she said to Aunt Lydia, who carried a box of roses to a sick friend.

"Our baby walked earlier than that," she said to Cousin Carrie, whose baby sister was just beginning to toddle.

"I've been farther south than that," she said to a school friend, jubilant over a trip of a hundred miles to the South.

But Lydia was a girl of sense, as her aunt well knew, for she received advice kindly and mended her ways. — GRACE WILLIS, in *Wellspring*.

— Among the visitors at an art exhibition were two old ladies from the country. They were examining with great interest a bas relief of a young Greek shepherd, beneath which were inscribed the words, "Executed in terra cotta." "I wonder where Terra Cotta is?" ventured the elder

of the two, turning to her companion. "Well, now, I ought to know," hesitated the other, "but I can't seem to place it just now." "Ah, well," rejoined the first speaker, as they passed on, "it must be a dreadful place if they execute harmless young boys like that there."

The Key of Sorrow

PHILLIPS BROOKS said that "every stroke of sorrow that issues into light and joy, is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life." The strokes of sorrow are far more numerous than deaths, because every death smites the loving survivors of the dead. But it is not every stroke of sorrow that "issues into light and joy," because so many of the stricken ones refuse to turn their faces toward the only light that can shine into the human heart in the dark hour of bereavement and trouble. Therefore those who receive from God "the key of sorrow" are comparatively few, and these few do not use that key as they might in unlocking the sorrows which are to many persons so mysterious.

The world needs experienced comforters, teachers who can speak from the heart and tell where consolation may be found. Bitterness under sorrow's stroke is often intense, and expert consolators may find their powers taxed to the utmost to unlock the profound experience. But it is a benign engagement, this of soothing tender hearts in moments when clouds hang low and the pressure of grief's atmosphere is oppressive. It comes the nearest to being angelic of any occupation which mortals can enter. And it is an occupation that requires no special garb or orders or commission, but simply the one "stroke of sorrow that issues into light and joy." A measure of faith, hope, obedience, trust, resignation and intelligent reasoning under chastisement generally brings to hand the mystic key, to use which wisely and well is the noblest of all pursuits. — *Michigan Christian Advocate*.

BOYS AND GIRLS

COUSIN ANNA

FRANCES J. DELANO.

ELLEN BLACKWELL was an only child. Her parents were simple, kind-hearted, country people who loved to praise and wait upon their little girl. They told each other that some day she would repay all their kindness by turning about and waiting upon them.

Unfortunately, Ellen had few companions of her own age to claim a share of the attention and admiration freely bestowed upon her by parents and teachers and neighbors, so she grew up with the idea in her pretty little head that she was a very unusual person. She began early to expect people to admire her, and, by the time she was sixteen, she was quite dependent on admiration for happiness.

About this time she received an invitation to visit her cousins who lived in an Eastern city. She had never seen these cousins, but she had heard a great deal about them. The two oldest, being beautiful and accomplished, were the heroines of all her girlish dreams. The youngest cousin, Anna, Ellen thought little of; she possessed neither beauty nor talents, so Ellen had always understood, and she thought the girl must be very unhappy in

consequence. She imagined she compared herself with her beautiful and accomplished sisters and felt jealous and envious of them.

Ellen was much surprised when she reached her cousins' home to find things exactly opposite from what she had expected. Her older cousins were beautiful and talented, to be sure, but they did not seem especially happy for all that; while Cousin Anna was the jolliest sort of a person, as happy as the day was long.

This was such a different state of things from what Ellen had always imagined, that she could not reconcile her mind to it. She puzzled over it for several days after her arrival, and then she spoke to Aunt Ruth, the girls' mother, about it.

"I should think Cousin Anna would be real unhappy, Aunt Ruth," she said, innocently; "but she doesn't seem to be one bit."

"Unhappy!" exclaimed Aunt Ruth, much surprised. "What should make her unhappy?"

"Why, Cousin Grace and Cousin Sara are so beautiful and so accomplished, and Cousin Anna isn't at all. I should think she'd feel bad."

There was decided disapproval in Aunt Ruth's eyes as she gazed at Ellen; but, after studying the child thoughtfully a few moments, she said quietly: "Your Cousin Anna has a talent — a very valuable one."

"Has she?" exclaimed Ellen, eagerly, "What is it? Why hasn't she said something about it?"

"I think I will not tell you just now what it is, Ellen," returned Aunt Ruth, "I am going to ask you to watch Anna for awhile and see if you cannot find out for yourself what her talent is. If you do not discover it, I will tell you before you go home. Please say nothing about what I have told you; just keep your eyes and ears open, and see what you can learn."

Ellen did keep her eyes open, and, although she could not discover anything in the nature of a talent, she did find out that Anna was a very popular girl and a very busy girl. She helped her brother with his lessons and her sisters with their sewing. She helped her mother with the housework and the cook with the desserts, and she was always being called upon, at this and that social function, to help in the entertainment. Indeed, Ellen found her society so agreeable that, after a week or so, she forgot all about the question of talents, and did not think again of her talk with Aunt Ruth until something brought it to her mind at the close of her visit.

It was about a fortnight before she was to start for home that an invitation came for Cousin Anna and herself to attend a May party. At this party all the old English customs for keeping May day were, as nearly as possible, to be observed. The young people were to go out of town early in the morning and gather wild flowers. In the afternoon they were to decorate a May-pole. In the evening they were to choose a May-queen.

The whole thing was planned just for fun, and no one thought of taking it seriously excepting poor little vain Ellen, who saw a chance, in the choosing of a May-queen, to have her love for admiration gratified. She told herself over and

over again that if only she could be queen, she would be the happiest person in the world. The more she thought about it the more excited she became, and the more probable it seemed to her that she might be the one chosen.

She bought a beautiful gown with some money that she had been saving to buy her father and mother a present. She spent hours and hours working over various articles of her toilet. She had so much to say about the party, and asked so many questions regarding the probability of this one and that one being chosen queen that, without meaning to, she communicated her hopes and aspirations to Aunt Ruth.

On the night of the party Ellen certainly did look very lovely. Cousin Anna took her about the room and proudly introduced her to her friends. The excitement made her cheeks glow and her eyes sparkle, and at every fresh introduction her loveliness seemed to increase.

The May-queen was to be chosen by ballot, and the vote was to be taken after the young people had been together about an hour. Towards the close of the hour, Ellen and Cousin Anna were standing with a group of girls busily talking. Ellen, too excited to take a part in the conversation, was watching the door behind which the votes were being counted. Presently the door opened, and a young man appeared with the May-queen's wreath in his hand. He started straight towards the spot where Ellen stood.

Poor, silly Ellen's heart commenced to beat so fast she could hardly breathe. She dropped her eyes. It seemed to her that the young man would never get across the room, for she felt as if everybody was looking at her. In her excitement she thought she could almost feel the wreath being placed upon her head. Just as the silence was becoming unendurable, it was broken by a storm of applause. The blood rushed to Ellen's face, and, involuntarily, she put her hand to her head — the wreath was not there. A moment later, what was her amazement to see Cousin Anna walking down the room with the wreath on her head.

"Isn't she just too sweet for anything?" Ellen heard one of the girls say.

"I knew she'd be chosen, she's such a favorite with everybody," said another.

"She didn't use to seem so pretty," said a third, "but she grows on people. The better one knows her the prettier she seems."

"I think she is positively fascinating when she talks, I can't keep my eyes off her."

"I'll tell you the secret of Anna Blackwell," cried a girl with snapping black eyes and a pointed chin. She spoke with great decision, as girls with snapping black eyes and pointed chins are apt to. "She's a genius, that's the whole amount of it. The way she's 'mindful of others and forgetful of self' actually amounts to genius. Girls like her are born, not made, and she's the sort that social successes are made out of. No hope for us when she's around."

When the May party was over and Ellen was alone in her own room, she had a good cry. There was nothing more to look forward to now. The party was over, and there was no proud news to

write home. Moreover, all her idols were shattered. Her pretty face and lovely clothes were of no account after all — Cousin Anna would always be queen, and she couldn't be like her; for the black-eyed girl had said that girls like her were born, not made.

The more Ellen thought about herself, the more discouraged and miserable she became. She was shedding some pretty bitter tears when Aunt Ruth, guessing what was going on behind the closed door, came to the rescue. The long talk which the two had together not only comforted Ellen, but opened her eyes to some very important truths.

On the day after the party, the following letter went flying off to the dear old father and mother whose hopes had been centered in Ellen for many years:

DEAR FATHER AND MOTHER: In just three days I shall be at home again. I can't bring you any nice present as I planned. I spent the money for a dress to wear to a May party. I thought I must have it, but I found out afterward that I didn't really need it. After this I am not going to think so much about clothes. Cousin Anna was the May-queen. She didn't have a new dress, and you wouldn't think she was so very pretty till you got real well acquainted with her, then you would. Everybody likes Cousin Anna, and she likes all the girls, and she is always doing things for you. Aunt Ruth says it isn't true that girls like her are born, not made, as a girl at the May party said. Aunt Ruth says anybody can have a talent like Anna's. Her talent is remembering people and forgetting herself. It seems queer to call that a talent, but if you knew Anna you would see that it is all right. Aunt Ruth says pretty faces and pretty clothes are nice, but not so important as doing things for people every day. Cousin Anna cooks something every Saturday for an old man that lives all alone, and wouldn't have anything nice for Sunday if Anna didn't remember him. Cousin Anna remembers lots of people — that is why she is so happy, Aunt Ruth says; and she says happiness makes a girl grow to look pretty.

When I get home I am going to learn to do lots of things. Cousin Anna is going to give me the receipt for a new kind of roll. I'll make some for old Miss Atkins when I get home. I am going to help you more than I used to, and I am going to learn to play on the piano better so I can play for father.

Your loving daughter,

ELLEN.

Fairhaven, Mass.

THE CHESTNUT BUR

The wind cried aloud to the chestnut bur,
"Open, come open to me!"
And he blew with his might
Till the bur shook with fright,
But never a bit opened she.

Then the sun smiled down on the little green bur,
"Please open," he coaxed, "to me!"
And he shone so warm
That the bur in alarm
Hid under the leaves of the tree.

Jack Frost came hurrying down the hill.
"Ho ho, ha ha!" laughed he,
And the bur laughed back
Till her brown sides cracked,
And taen out fell the chestnuts three.

— CHRISTINE H. HAMILTON, in *Youth's Companion*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson VI

SUNDAY, NOVEMBER 5, 1905.

ESTHER 4:10-5:8.

ESTHER PLEADING FOR HER PEOPLE

I Preliminary

1. **GOLDEN TEXT:** *The Lord preserveth all them that love him.* — Psa. 145:20.

2. **DATE:** About B. C. 474.

3. **PLACE:** Shushan (Susa), about 250 miles southeast of Babylon. The site has been explored, and the palace of Xerxes identified.

4. **THE BOOK OF ESTHER:** The authorship is unknown. Though one of the latest of the Old Testament writings, the Jews put a high value upon it, ranking it next to the Pentateuch, and more precious even than the Prophets, or the Psalms. On the other hand, the early Christian Fathers were extremely reluctant to admit the Book to the Canon, and Luther wished 'it did not exist, for it hath too much of Judaism and a great deal of heathen naughtiness.' Says Dean Stanley: "It is the one example in the Sacred Volume of a story of which the whole scenery and imagery breathe the atmosphere of an Oriental court as completely and almost as exclusively as the 'Arabian Nights.' Alone of all the books of the Old Testament it contains no reference to the Holy Land, and it never names the name of God from first to last. The story of Esther, glorified by the genius of Handel, and sanctified by the piety of Racine, is not only a material for the noblest and gentlest of meditations, but also a token that in the daily events, the unforeseen chances of life, in little unremembered acts, in the fall of a sparrow, in the earth bringing forth fruit of herself, God is surely present. The name of God is not there, but the work of God is."

5. **HISTORICAL:** Our lesson opens in the twelfth year of Xerxes (Ahasuerus), who reigned B. C. 486-465. On his return to Persia after his ill-fated expedition to Greece and defeat at Thermopylae and Salamis, he selected for his queen (though ignorant of her race) the beautiful Jewess Hadassah, or Esther, in place of Vashti, whom he had deposed five years before. Esther had been brought up by Mordecai, a Benjamite, one of "the children of the captivity"; she was "his uncle's daughter, and had neither father nor mother, and the maid was fair and beautiful." The favorite at the court just now was Haman the Agagite (or Amalekite). A homage scarcely inferior to that paid to the king himself was shown to Haman. All the people bowed before him with Oriental reverence — with one solitary exception: "Mordecai bowed not, nor did him reverence." The anger of Haman when he perceived this slight, and learned farther that Mordecai belonged to that hated race which had doomed his own to destruction, was so great that he disdained to lay hands on the offender alone; nothing but the extinction of the entire Jewish community within the bounds of the empire would appease his wrath. So they first "cast Pur, that is the lot," before Haman to determine when this vengeance should be visited; and having fixed upon the month Adar, Haman easily secured from the king an edict for the wholesale slaughter of the Jews on the 13th day of that month. The decree went forth to every province, and "then the king and Haman sat down to drink, but the city of Shushan was perplexed," and there was great mourning among the Jews throughout the land. The news soon reached the queen that Mordecai was at the king's gate clothed in sackcloth; and, on sending to inquire the cause, the messenger brought back a copy of the decree, and an earnest charge from Mordecai that she should seek an audience with the king, "and make request before him for her people." At this point our lesson begins.

6. **HOME READINGS:** Monday — Esther 3:1-12. Tuesday — Esther 4:1-9. Wednesday — Esther 4:10 to 5:8. Thursday — Esther 7:1-10. Friday — Esther 8:1-8. Saturday — Esther 8:9-17. Sunday — Prov. 16:5-19.

II Introductory

Mordecai, clad in sackcloth, waited at the king's gate. Would the queen be equal to the emergency? Would she venture to go to the king, disclose the secret of her own kinship to the doomed nation, and supplicate a reversal of the decree? While Mordecai waited in intensest anxiety, we may easily picture the dismay which these appalling tidings excited in the mind of Esther. Never before, not even in the hard and dreary bondage of Egypt, had the chosen people been called upon to face such a terrible exigency. What was she for a crisis like this? A man, a Moses even, would have staggered under the burden of responsibility, and she was but a tender, inexperienced woman, with no capital but her grace and beauty. How could she avert the impending slaughter? The king, as she well knew, was a capricious tyrant, hedged in by an etiquette of approach which in almost every case proved fatal to any rash intruder. His decrees, once promulgated, were unalterable even by himself. He seemed for the present to have surrendered himself to the influence of Haman, and had already shown signs of a waning affection toward herself. Would it not be indelicate in her to seek the king under the circumstances? Further, would she not be exposing herself to a mortal risk, with a very doubtful hope of success, even if she were admitted to his presence? She sends the chief eunuch to Mordecai with a statement of her perplexities. You know, she said practically, what every one knows in the kingdom, that whoever — man or woman — dares to approach the king unsummoned, dies, unless — what may rarely be counted on — he extends the golden sceptre; and, she added significantly: "I have not been called to come in unto the king these thirty days." Mordecai replied, in substance: The fate you fear in going to the king will most surely fall upon you if you refuse to go. You will not escape because you are the queen, and live in the king's house. Deliverance will come to the nation from another quarter if you decline to act, but you will not yourself share in it; you and your father's house will be destroyed. And then he nerves her to the work by suggesting that her present elevation was divinely arranged for this exigency, that she was the appointed deliverer of her people: "Who knoweth whether thou art come to the kingdom for such a time as this?"

And the spirit of the queen rose to the crisis. With a noble self-devotion she sent word to Mordecai to gather the Jews in Shushan together for a solemn fast to continue, with rigid abstinence, for three days and nights; and she and her maidens within the palace would do the same. At the end of this season of humiliation she would disregard the law and face the risk: "And if I perish, I perish." The golden sceptre was held out.

III Expository

10. In R. V. the verse reads as follows: "then Esther spoke unto Hathach, and gave him a message unto Mordecai, saying, 'Esther — a Persian name, signifying 'a star'; her Hebrew name was Hadassah, meaning 'myrtle.' To her wonderful beauty we have the strongest kind of testimony in the second chapter of the

Book which bears her name. Hathach (R. V., "Hathach") — probably a chief eunuch, through whom necessarily all her communications would be made. Mordecai — a Persian name, meaning "the worshiper of Merodach" (Persian Mars, or god of war). He was Esther's guardian, and was subsequently promoted to the place of favor which Haman had held. He is supposed to be the Mordecai mentioned in Ezra 2:2 and Nehemiah 7:7 as one of the leaders in the caravans of returning Jews. He was a descendant of Kish, the father of Saul.

11. All the king's servants . . . do know. — Any one might enter the outer court and await an audience with the king, according to Herodotus; but into the inner court none might venture to enter but the seven councillors. If he had the temerity to do so, nothing but the extending of the golden sceptre could save him from the swords of the executioners. It was not a light peril for the queen to risk. Golden sceptre — a wand, or rod, made of (or covered with) gold, some five or six feet long, according to the bas-reliefs of Persepolis, in which Darius is portrayed with one in his hand. Not been called . . . these thirty days — a sign of growing indifference on the part of the king. She had been his consort now four or five years.

13, 14. Mordecai commanded to answer Esther (R. V., "Mordecai bade them return answer unto Esther") — probably sending the reply through Hathach. Think not . . . that thou shalt escape. — She was included in the decree of extermination. Haman appears not to have suspected her nationality, but she probably had rivals who would gladly reveal it when once the massacre began. Enlargement — R. V., "relief." From another place. — Though there was no other visible way of escape, Mordecai had firm faith in the promises of God. Thou . . . destroyed (R. V., "shall perish") — because you neglect a plain duty. Who knoweth . . . come to the kingdom, etc. — Mordecai suggests that her endowment of beauty had been given her to pave the way for the salvation of her people. It would be perilous and unworthy in her to be recreant to the purposes of that Providence which had elevated her.

16, 17. Gather all the Jews. — If confined to a district in the city, as is usual in Oriental cities, it would not be difficult to convene them. Fast ye for me. — The queen's piety here shows itself. Three days — probably in the Jewish sense, from the first day to the third — say for thirty-six hours. I and my maidens. — Quite likely her maids of honor had been chosen from her own race. If I perish, I perish. — I am aware of the risk, but I will face it, trusting in God.

4. Esther put on her royal apparel. — She could not charm the king with sackcloth, and so she put on the robes that would remind him of the dignity which he had conferred upon her and which would

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

also by their splendor enhance her beauty stood in the inner court — entered the prohibited precinct and stood there, her heart in earnest prayer, her attitude one of irresistible appeal. Either the executioners were paralyzed by this vision of loveliness, or the golden sceptre was extended so promptly that they had no need to grasp their swords.

2. When the king saw Esther. — What she came for he could not imagine, but her very coming was indicative that she wanted something which he alone could give, and her humility made him all the more complacent. Her beauty, too, captivated him at once. The magnetism of personal presence is acknowledged as being superior to everything else in carrying out certain purposes. Touched the top of the sceptre. — No doubt it was with a look of inexpressible gratitude and sweetness that the graceful queen came to the foot of the throne and touched the extended sceptre. All eyes were fixed upon her, appearing in this daring and unexpected role.

Esther came to a proud, imperious man; we come to the Lord of love and grace. She was not called; we are: the Spirit says Come, and the Bride says, Come. She had a law against her; we have a promise, many a promise, in favor of us — "Ask, and it shall be given you." She had no friend to intercede for her; on the contrary, he that was then the king's favorite was her enemy; but we have an Advocate with the Father, in whom He is well pleased: "Let us therefore come boldly to the throne of grace!" (Henry.)

3. What wilt thou? — She was too pottle to make known her request at once. She wanted a more favorable, a more private, opportunity. She was not content even with the promise: "It shall be given even to the half of the kingdom." She deferred her request, and invited her lord and Haman to a banquet with herself. They came, and were so charmed that they accepted an invitation to a second banquet. Even Haman was flattered by the queen's attentions. Meantime the king discovered that Mordecai had thus far gone unrewarded for a signal act of interference in the king's behalf; he promoted him at once, and compelled Haman himself to confer the distinction upon him. At the second banquet Esther revealed herself, her desire, and Haman's wickedness. Haman was promptly hanged, or impaled, on the gallows he had erected for Mordecai. The decree of extermination could not be revoked, but the Jews were permitted to defend themselves, which they did successfully. In commemoration of this event the Feast of Purim was instituted.

IV Inferential

1. The church may with reason "laugh at all her foes" when she reads her past history.

2. God takes care that woman shall be duly honored. Upon the slender thread of a woman's courage and faithfulness the fate of the chosen people once hung; but the thread did not break.

3. To weigh dangers and tremble at them is not always a sign of cowardice.

4. It is a great encouragement when called upon to act in times of peril, to feel that we have been providentially selected and endowed beforehand for the emergency.

5. Prolonged prayer will fit the soul for any duty, however hard.

6. Beauty and rich apparel have often been used to further Satan's work; they may be used to further God's work.

7. The pitfalls dug for others may yawn for those who dug them.

8.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible."

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MEMBER of the FAMILY EVERY WEEK



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EPWORTH LEAGUE PAGE

MESSAGE TO EPWORTHIANs

The Epworth Twins

Rev. Robert McIntyre, D. D.

Pastor First Church, Los Angeles, Cal.

ONE who, like Enoch Arden, had crept past the shrubbery of a cottage garden in Merrie England long ago, and gazed through a window of Epworth Rectory upon the sweet sanctities of that domestic circle would have seen children who were destined to exercise a gracious and lasting influence on millions of our race. That firelight shining on Samuel and Susannah, with the household group about them, has streamed out into the darkness, and for myriads has illuminated the road that leads from the "far country" to the "Father's house." Would that I could beckon the League to peep through the casement into the glowing interior of that humble home, and see the spiritual twins who enriched it and made the whole world debtor to the Wesleys.

One is named *Holiness*. Fair and benignant she sits, looking serenely upward, rapt and receptive. How much we need her presence now in all our churches, in all our work! I reckon the first need of our age to be, abhorrence of sin, utter loathing of soul, which shrinks in shuddering disgust from it, however the sin be silkened or perfumed. Whittier sings in "Snow Bound":

"The hemlocks turned to pitchy black.
Against the whiteness at their back."

The purity of the snow turned their ranks to sooty spectres slinking out of sight, like lepers crying, "Unclean!" Set any sin, even a darling bosom nestling sin, against the purity of Christ's perfect holiness, and its naked villainess pollutes the sight.

The other twin is *Service*. She goes ever with her sister, radiant and singing, rejoicing in sacrifice, ready for renunciation for Jesus' sake, seeing in every one of the "least of these" a proxy of the Lord, knowing that "obedience is better than sacrifice," and aware of the secret that it is more blessed to give than to receive. O Epworthians, my prayer, my importunate, continual supplication to heaven for you is, that you may know the things which pertain to your power, to your pentecostal power. You have unflagging hope, unweariable vitality, inexhaustible love. Holiness will bring you power, and Service will bring you joy. With these our League, if consecrated to Christ and united in the Holy Ghost, could bend the skies and rock the nation with celestial manifestations. Say not we must plow, we must plant, we must cultivate. Nay, the harvest is ripe, overripe, all around us. It awaits our labor in reaping. No heredity, no environment, no criticism, can dyke the flood or check the flow of the rivers of mercy when Jehovah shall open the windows of heaven to answer those who, having given *all* He ever asked, now ask *all* He has ever given.

PRAYER-MEETING TOPIC

The Triumphs of the Kingdom

Sunday, November 5

(Mission Study Rally Day)

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

Oct. 29. A redeemed world. Rom. 5: 12-21.
Oct. 31. Missions go forward. Psa. 69: 19-26.
Nov. 1. Satan is overthrown. 1 John 3: 1-8.
Nov. 2. Idolatry must fall. Isa. 44: 6-11.
Nov. 3. The world made new. 2 Pet. 3: 10-13.
Nov. 4. The ends of the earth. Jer. 16: 19-21.
Nov. 5. Topic - The Triumphs of the Kingdom. Psa. 96.

"We tread a better earth today
Than that our fathers knew,
A broader sky-line rounds away
To realms of deeper blue.
More ample is the human right,
More true the human need;
The law of God has been a light
To lead the lives of men."

One of the sublimest pictures in human history is that of the young Carpenter of Nazareth laying aside the tools of His trade and starting out to conquer the world for truth and love. It was no quixotic fancy that moved Him, but in His whole spirit was the settled consciousness of ample power to achieve all that He had undertaken. And now nineteen centuries of effort on the part of His followers record many splendid triumphs of His kingdom. It is spreading from continent to continent, from island to island.

Optimistic Note

This rings out most jubilantly through this joyous, broad-minded, yet reverent Psalm: "Let the heavens rejoice and the earth be glad," because the greatness and goodness of our God are destined to triumph gloriously, driving out sin and bringing into universal supremacy the kingdom of righteousness and peace. All

will be well when God has His way in the world. What a grand globe will this be when all hearts are filled with divine love!

Signs of Promise

1. The phenomenal increase of interest in missions throughout nearly all evangelical denominations.
2. The marked advance in contributions. Now \$18,000,000 are given in one year, whereas a century ago \$75,000 was the limit.
3. The excellent work of field secretaries, who, by well-planned conventions and stirring addresses, are putting new life into this cause.
4. Mission Study classes in our League. During the past five years the enrollment in these classes has increased from less than 8,000 to more than 17,000.
5. More young people are offering themselves for mission work, more are studying about missions, more are giving their money and offering their prayers for the missionary cause than ever before.
6. Marvelous success attends the efforts of our missionaries. The outcome of the Peace Conference at Portsmouth was a victory for Christ and a tribute to missions. Had it not been for the influence of missions on the Japanese, such a Conference would have been impossible.

Organize Study Classes

1. Because such a study is educational and enlarging. It gives a wide intelligence of great personal value.
2. Because it enriches the soul. One cannot become acquainted with world-wide needs of fellow-beings without having sympathies awakened and heart warmed towards the less favored.
3. Because it deepens the prayer spirit, induces spiritual growth, leads to a truer consecration of powers to God, and helps toward more generous and more systematic giving.

For full instructions on organizing, address, Mr. S. Earl Taylor, 150 Fifth Ave., New York.

Secret of Triumph

It is living loyalty to God. On General Gordon's monument in St. Paul's, London, is this inscription: "Who at all times and every-

where gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." Such heroes are multiplying. Some day they will bring complete triumph to Christ's kingdom on earth.

Norwich, Conn.

Dr. Quayle at Burlington

On the evening of Oct. 10, Dr. Wm. A. Quayle, of Chicago, delivered his lecture, "Sydney Carton," it being the first of a series planned by the Epworth League. This was Dr. Quayle's fourth appearance in our church, and so well pleased were we with his work, that he was asked to take a place in the course for the coming year. No more popular orator has ever visited Burlington. Our lecture committee is each year bringing some most brilliant speakers to our city.

E. P. Howe,
Pres. Epworth League.

Notes

— The Epworth League of Springfield (Ill.) District will support a missionary in Borneo, and is raising \$1,000 for that purpose.

— The Young People's Department of the Missionary Society of the Methodist Episcopal Church reported, Jan. 1, 1905, that nearly 10,000 young people are now systematically engaged in the study of missions in this church.

— The statement is made that of 65,000 persons who have each year, during the past three years, been added to the membership of the Presbyterian Church, North, in the United States, three fourths were young people trained in the Sunday-schools, and the remainder were those whose habits and environments made the passage into the church comparatively easy. When will our churches, generally, learn that in their own Sunday schools is the most fruitful recruiting ground for new members? — *Canadian Epworth Era*.

— Many beautiful deeds of kindness are recorded of the Mercy and Help department of our Epworth League. The collection, taken once a month at the close of the devotional meeting, is consecrated to this admirable purpose, and the young people are making many hearts happy and preaching the gospel of love by their gifts. There is an immense amount of practical Christianity in such works of righteousness. Of these we cannot boast, but in consequence of these we may be sure Christ will look down upon us with eyes brimming with light and love. — *The Communicant* (St. Paul's Church, New York).

The Secret of Youth

De Soto looked for the secret of youth in a spring of gushing, life-giving waters, which he was sure he would find in the New World. Alchemists and sages — thousands of them — have spent their lives in quest of it, but it is only found by those happy people who can digest and assimilate the right food which keeps the physical body perfect that peace and comfort are the sure results.

A remarkable man of 94 says: "For many long years I suffered more or less with chronic costiveness and painful indigestion. This condition made life a great burden to me, as you may well imagine."

"Two years ago I began to use Grape-Nuts as food, and am thankful that I did. It has been a blessing to me in every way. I first noticed that it had restored my digestion. This was a great gain, but was nothing to compare in importance with the fact that in a short time my bowels were restored to free and normal action."

"The cure seems to be complete; for two years I have had none of the old trouble. I use the Grape-Nuts food every morning for breakfast, and frequently eat nothing else. The use has made me comfortable and happy, and although I shall be 94 years old next fall, I have become strong and supple again, erect in figure, and can walk with anybody and enjoy it." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in every package.

OUR BOOK TABLE

THE IMMANENCE OF GOD. By Borden P. Bowne, Professor of Philosophy in Boston University. Houghton, Mifflin & Co.: Boston. Price, \$1. net.

Professor Bowne, in this little volume on a most vital theme, while characteristically clear and strong, seems to us to have shown remarkable carefulness and self-restraint in his statements. He has taken special pains, we judge, not to offend by any extreme declarations on disputed points, and his utterances will, therefore, be all the more widely received with general approval. The preface is so short and so much to the point that we cannot do better than to quote it: "The undivineness of the natural and the unnaturalness of the divine is the great heresy of popular thought respecting religion. The error roots in a deistic and mechanical philosophy, and in turn produces a large part of the misunderstandings that haunt religious and irreligious thought alike. To assist in the banishment of this error by showing a more excellent way is the aim of this little book."

In four compact, most lucid, well-reasoned chapters — "God and Nature," "God and History," "God and the Bible," "God and Religion" — the Professor throws light on these great themes. While there is, perhaps, nothing strikingly new, there is much that is exceptionally well put, and much that will be new to very many who have too exclusively read ancient books. The subject of nature and the supernatural, on which the majority are hopelessly befogged, is here made plain. Nature, the author explains, is simply "the form under which the Supreme Reason and Will manifest themselves," "the fixed form of the divine causality," "the form and product of His ceaseless activity;" while the supernatural is "the ever-present ground and administrator of nature," "the ever-present agent in the on-going of the world." "The ultimate reason why anything is, or changes, or comes to pass, must be sought in the will and purpose of that God in whom all things live and move and have their being." "All providences are special providences, or they are nothing." "If there be purpose in anything, there is purpose in everything." "All things and events immediately depend on Him, and His will is being done." "God's providence involves failure as well as success, loss as well as gain, sickness as well as health, bereavement as well as restoration." "Nature itself is providence." As to the Bible he says: "The faith in divine causality in no way conflicts with naturalness of method." We must be willing to find the method whatever investigation may show it to have been, and to infer the meaning of inspiration from a study of its products. "It is true that with God all things are possible, but it is also true that in God's world all things are not equally probable." We have "a supernatural natural," and "a natural supernatural." "All is law; all is God. All is God; all is law." We can read it either way. But "this term supernatural has so many misleading associations, and is still the subject of so many misunderstandings, that we would do well to abandon it altogether and in its place write God." To all of which we say "Amen."

THINGS AS THEY ARE. Mission Work in Southern India. By Amy Wilson Carmichael. With Preface by Eugene Stock. F. H. Revell Co.: New York. Price, \$1. net.

This is the fourth edition of a book which has made no little stir, simply because it tells of "things as they are" in India mission work far more plainly than is common. Its departure from the style of the

ordinary rose colored narratives has led to expressions of incredulity on the part of some. Their feeling has been: Can this be so? Hence the author gives, in this edition, a few pages of "confirmatory notes" received from experienced missionaries like Dr. Downie, Dr. Rudinall, Pundita Ramabai, and others, in which they say that the half has not yet been told, that "the reality of things far exceeds anything that it would be possible to put into print," as to the horrible nature of heathenism. The pen of a lady especially can only "skirt the abyss" when it comes to the unutterable wrongs and filthy abominations of child marriage and the much other devilishness which goes on from day to day in Hindulism. This book lays open the dark side of mission work, its trials, defeats, disappointments, failures, to an extent not often ventured. But it seems to us right occasionally to see this picture. Otherwise how can we appreciate the work as it really is, not as we wish it might be; and how can we properly sympathize with the workers? Miss Carmichael is a Keswick missionary laboring in connection with the C. E. Z. M. S., and writes to a friend in England the letters which make up the book. It is in line with Mrs. Fuller's pungent volume on "The Wrongs of Indian Womanhood," and, with the revelations which came out when the lady doctors a few years ago (Mrs. Mansell and others) tried to get the legal age of marriage raised. What they had to say more plainly this writer only hints at, but her heart is terribly burdened about it, and ours ought to be.

RATIONAL LIVING. Some Practical Inferences from Modern Psychology. By Henry Churchill King, President of Oberlin College. The Macmillan Co.: New York. Price, \$1.50.

The writer holds that there are four great inferences from modern psychology, each with suggestions for life and character. The four are: "Life is complex; man is a unity; will and action are of central importance; and the real is concrete." In other words, we must recognize the multiplicity and intricacy of the relations everywhere confronting us; the essential unity of the relations involved in our own nature; the fact that this unity demands action and is best expressed in action; and that we are thus everywhere shut out from resting in abstractions. Nothing revolutionary in this statement, surely. Indeed, most of the propositions laid down for development — self-control fundamental to a moral and religious character, work a chief means to happiness and influence, the body not evil *per se*, the need of physical training, etc. — border on the commonplace. But undoubtedly these things need to be said; they pertain, without question, to rational living; and they will do good. He is right when he remarks: "It is far safer for us to say with one of the world's best fighters, 'I count not myself yet to have apprehended,' than to sing with the modern religionists, 'I've reached the land of corn and wine.'" "In the best things there can be no short cuts, no sudden leaps, no transcendental flights, no magical inheritance in vision. Long periods of gradual growth precede the harvest."

MRS. TREE'S WILL. By Laura E. Richards. Dana Estes & Co.: Boston. Price, 75 cents.

In "Mrs. Tree's Will" Mrs. Richards dips deep into the real sterling New England character, with all its originality, quaintness, delightful oddities, and severely local limitations. The personages are odd, quaint, primitive products of their rock-ribbed environment, most evidently drawn from the conscientious study of veritable living originals. Nor is this study limited to the portrayal of one single principal character, leaving in half light or ob-

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scurity the remaining figures of the group. As conscientiously as Dickens' own masterpieces does this sketch present the real separate human traits and oddities of each of the many subordinate characters. The illustrations by Frank T. Merrill are most happily executed to assist the portrayal of the characters.

THE PHILIPPINE ISLANDS. By Fred W. Atkinson. Gunn & Co.: Boston. Price, \$1.50.

Mr. Atkinson, being the first general superintendent of education in the islands, had much opportunity to get well acquainted with the condition of things, and has done well to fill what he considers to be still a lack in the books on this theme. He is convinced that the plans of the Government for the administration of affairs have been in the main wise; that the intelligent part of the people will see that they are in no condition at present for independence, and will not be for a very long time; and that the United States is fulfilling its promises to them. He does not seem to be friendly or favorable to the Protestant missionaries. He says: "It cannot be doubted, however, that Protestant missionaries may be to accept the conclusion, that Catholicism alone is the religion for these people, and will continue to be."

SIR GEORGE TRESSADY. By Mrs. Humphry Ward. Two vols. in one. The Macmillan Co.: New York. Price, \$1.50.

First issued some ten years ago, and repeatedly reprinted since, this popular novel is now sent forth again in more compact shape. It is a stirring book, made up of politics and love, parliamentary debates complicated by feminine influence, labor troubles and factory bills, with the sad mine tragedy at the close. It is full of life — British life, high and low, at the end of the nineteenth century — full of human nature, male and female, full of matter for meditation, a story strongly conceived and finely worked out, as all by Mrs. Ward are.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District.

Aggressive Evangelism.—Presiding Elder Carl has matured plans for aggressive evangelism within the bounds of his district. He has divided the district into circuits, putting adjacent charges together, that the men may work with one another in furthering the interests of the kingdom. The plans in detail for each circuit are left for the circuit to decide as may best suit the needs in each individual case. The presiding elder recommends that the men meet as soon as possible and arrange for the work. The circuits are divided as follows: 1. Concord, Penacook, Suncook, Bow, and Chichester; 2. Tilton, Franklin Falls, Laconia, Weirs, and Gilford; 3. Plymouth, Bristol, Alexandria, Ashland, Sandwich, and Moultonboro; 4. Warren, Rumney, West Thornton, West Campton, and Ellsworth; 5. Woodsville, North Haverhill, Haverhill, East Haverhill, Piermont, Monroe, North Monroe, Swiftwater, and Benton; 6. Littleton, Lisbon, Bethlehem, Lyman, Landaff; 7. Lancaster, Whitefield, Jefferson, Groveton, Strafford, Stark, Milan, West Milan; 8. Colebrook, East Colebrook, East Columbia, South Columbia, Pittsburg, and Beecher Falls.

Groveton.—From the standpoint of the Gospel, Groveton spells opportunity—an open field and crying need. The recent quarterly conference was in good spirit. The current expenses were reported well in hand. The spiritual condition and needs of the church and of the community were seriously considered, and an earnest solicitude and desire for the unsaved, for the spiritual welfare of the church, and "to see the salvation of the Lord," found expression. Rev. A. E. Draper is our faithful pastor on this charge.

Lyman.—A revival in midsummer! Such was the case at Lyman, and on Sunday, Sept. 24, 16 were received into the church as a result of the special services which were held. Rev. George Hudson, our efficient pastor here, was assisted by Evangelist E. O. Wilson and a special singer.

West Campton and Ellsworth.—Rev. A. H. Drury is having a prosperous year in this charge. The reports presented at the quarterly conference indicated a healthy condition in all departments. Mr. Drury is putting in a hard, conscientious year, and his efforts are being crowned with a good measure of success.

Weirs.—Repairs are being made on the vestry of the church. When this is done, Rev. G. W. Jones and his loyal people will have a church and parsonage in excellent condition. Electric lights have been put in the auditorium of the church and add very materially to its attractions. The summer was very successful. Many of the noted preachers who spend their vacations in this beautiful region were induced to occupy the pulpit, to the edification and profit of the large congregations that gathered. Without exaggeration, it can be said that Mr. Jones has done a great work during his pastorate here.

Colebrook.—All reports presented at the quarterly conference were of an encouraging nature, showing finances well in hand and the people hopeful. Rev. W. B. Locke is held in high esteem by parishioners and townspeople. Mr. and Mrs. Locke have been entertaining Mrs. Locke's parents, Mr. and Mrs. Rowell, from Merrimacport, Mass., who were former parishioners from Newfields.

East Colebrook and East Columbia.—These two charges are prospering, and the outlook for the future is of the best. East Colebrook has one of the best Epworth Leagues and also one of the best Junior Leagues in the district. Rev. A. P. Reynolds is doing some very faithful and conscientious work. Through the kindness of Mr. Reynolds and his wife, the presiding elder



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and his wife enjoyed a most delightful trip through Dixville Notch and also one to Diamond Pond. Mr. and Mrs. Carl are loud in their praise of the trip. This is really the best season of the year to travel through the mountains; the scenery is unsurpassed, so gorgeous is the foliage of mountain and valley. Here is another couple who are royal entertainers.

Bristol.—Rev. A. R. Rowell is busy with plans for aggressive work in this charge. A mission study class has been organized among the young people of the League. The outlook is promising in all departments of church activities.

Concord, Baker Memorial.—At the Rally Day service of the Sunday school, held Oct. 8, 225 were present. The program prepared by the S. S. Union of our church was used, the offering for this society received, and the apportionment fully met. This school has a primary and intermediate department, which, including its teachers, enrolls 183, and of these 118 answered to their names on Rally Day. Nine have entered this department from the Cradle Roll, this year, leaving 29 on that roll. There is a Home department of 83. The Epworth League has furnished a room in the dormitory of the new Y. M. C. A. building, which is located on a corner opposite the church. The League expended upon the room about \$50 in cash, besides the many gifts of pictures, toilet articles, etc. At the third quarterly conference, held Oct. 9, the members, by a rising unanimous vote, requested the return of the pastor, Rev. Edward C. Strout, for the sixth year.

Milan.—The third quarter just closing has been unusually prosperous on this charge. The efficient pastor, Rev. N. L. Porter, reported two conversions, at the quarterly conference. During the past three months, 51 prayer-meetings were held, 48 sermons were preached, and 127 pastoral calls were made. The benevolent collections are well in hand, and all the finances are well taken care of. The outlook for a good revival is encouraging. The pastor is serving this charge for the fourth year, and as in the past, so now, he is receiving the generous support of this people. The recent visit of Presiding Elder Carl, accompanied by Mrs. Carl, was greatly enjoyed by all.

Stark.—Rev. N. M. Shaw—a new man among us—who looks after the spiritual welfare of this people, is abundant in labors. He had no vacation during the summer, but conducted a successful camp-meeting of his own, and afterwards with his people attended the services at Groveton, preaching and working with the other brethren. His labors are bringing results. A revival has been in progress among his people; 2 have been received into the church by letter and a few on probation, while others are being prepared to take the important step. At the parsonage many useful things have been added to the furniture. Mr. Shaw has united in matrimony five couples. He is not a well man in the body, but he is sound in the spirit, a real, consecrated Christian who is doing an excellent work among us.

West Milan.—Rev. N. D. Witham was called

to the work in this place, July 25, to fill out the Conference year, and it has proved a most happy appointment. A revival of "pure and undefiled religion" has been in progress to the salvation of many souls. When Mr. Witham went to West Milan the people were discouraged and the prospects were anything but flattering. The new pastor saw at once what was needed, and he began a house-to-house canvass, reading in about seventy-five homes Isaiah 50 and 60, praying with the people, and exhorting them to vital godliness. Sept. 8 the special services were begun, continuing each night, with services three times on Sunday, up to Oct. 8. About forty sought salvation at the altar. As a result, 9 have been baptized, and 7 have come into the church on probation. Mr. Witham was assisted by Rev. G. J. Francis and wife, of Maine, who remained throughout the series, and also by Rev. L. H. Merrill, of Woodsville, Rev. E. O. Wilson, of Groveton, Rev. N. M. Shaw, of Stark, and some friends from Vermont. The singing of Mr. and Mrs. Francis proved a great help, soul-winning and inspiring. Arrangements are being made for the organization of an Epworth League. All church activities are now well looked after, and Mr. Witham says he is looking for a continuous revival. Why not?

Plymouth.—The third quarterly conference, held Oct. 11, was well attended, and Presiding Elder Carl listened to reports of an encouraging nature. The finances are in good condition, the attendance at the services is good, and a spirit of harmony prevails. It was voted to increase the salary of the pastor, Rev. E. C. E. Dorion. A committee has been appointed by the trustees to see about a new parsonage—either to purchase or to build one.

E. C. E. D.

Manchester District

Lebanon.—Methodism is very much alive in Lebanon. The fact that 39 copies of Zion's Herald are taken, speaks for itself. Congregations are excellent. There is a steady increase in membership. Fifteen Fresh Air children were given a delightful outing by the families of this church. The Epworth League is planning for aggressive work, and is a great helper to the church and pastor. Our church had a vigorous young people's society years before the Epworth League had an existence. A youthful spirit, full of life, that "knows not age though looks are white," has ever been characteristic of the society. Old ideas and methods are respected, but never clung to, where the new are better. The pastor, Rev. Joseph Simpson, has just returned from a five weeks' trip to the Pacific Coast, visiting Los Angeles, San Francisco, Yellowstone Park, Portland, Salt Lake City, Denver, and Niagara Falls. Sunday evening, Oct. 8, the pastor lectured on his trip to a crowded house. Mrs. Simpson has been spending a few weeks with friends in Hillsboro and Newmarket. During the absence of pastor and wife, much-appreciated improvements were made on the parsonage.

Claremont.—The pastor, Rev. C. C. Garland, has given an inspiring address on "The League

Convention at Denver," before his own people and the church in Keene, also at Old Orchard and Portland, Me. A memorial service was held in September for Rev. C. U. Dunning, for five years pastor of this church, and greatly beloved. A large crayon portrait of the deceased, appropriately draped, was placed near the pulpit. On Sunday, Oct. 1, the Sunday-school observed Rally Day. A special program, including a report of the delegates to the Toronto Convention, was presented. The church was tastefully decorated with sheaves of corn, autumn leaves, vegetables and flowers. The pastor preached an appropriate sermon on "Harvests and Harvesters." In the evening the Sunday-school gave a concert.

Nashua, Main St.—The pastor, Rev. F. C. Rogers, remained in the city all summer. Congregations have been good. The Sunday evening meetings have steadily increased in interest. The new Hymnal has been adopted and gives great satisfaction. Several additions have recently been made to the church membership from probation. The pastor has a large list of probationers in training for membership. A deaconess commenced her labors with the society, Sept. 17. The subject of the sermon, on the Sunday before Labor Day, was, "The Attitude of the Church toward the Labor Element." Mrs. Mark Flather entertained the young ladies of her Sunday-school class for several days in September at her cottage at the Weirs, giving them some delightful trips on Lake Winnepesaukee in Mr. Flather's naphtha launch.

Goffstown.—The church was closed for the month of August for repairs. The ceilings have been retinted, and the wood-work varnished. All bills are paid. The pastor, Rev. J. E. Montgomery, spent his vacation in Canada. The work here and at Grasmere is very hopeful.

Manchester.—Sept. 18, a joint committee, representing the French work, Home Missions, Church Extension, and Aggressive Evangelism, held an all day session in the Y. M. C. A. parlors. All the presiding elders were present, Rev. Dr. Sanderson in the chair. Matters of vital interest to our church were discussed. It was a very profitable meeting.

Personal.—Rev. Robert H. Wilder, a local elder in our church at Hudson, recently went home to heaven. He was a brother of the late Rev. C. W. Wilder, of the New England Conference, and of Rev. Nathan W. Wilder, of Vermont. His health failed him at the Biblical Institute in Concord. He has been living for some years a quiet life on a farm in Hudson. He was a man true to his convictions, faithful in every duty.

Rev. Dr. and Mrs. D. C. Knowles have the heartfelt sympathy of a large circle of friends throughout Methodism and beyond. The death

of Frederic Lawrence Knowles brings grief to all who knew him. His departure is a loss to the world.

The appreciative editorial in the HERALD on the life and character of the late Dr. J. A. M. Chapman was not overdrawn. His was a rare spirit; to sit with him at his fireside gave pleasure not to be forgotten.

Rev. W. C. Bartlett, who has resigned his church, seeking a warmer climate for the winter in California, will be greatly missed from our work in New Hampshire. May he find new life upon the Pacific Coast!

Rev. Elwin Hitchcock, presiding elder, who was voted a well-earned vacation by the district stewards, expects to take up his regular work in a few weeks. EMERSON.

Dover District

Rochester.—The trustees have arranged for the care of the money (\$28,937.47) left to the Rochester Methodist Episcopal Church by the will of Solomon Evans (a full account of which appears on another page). Edward Josselyn is to act as treasurer under a bond for \$30,000. At the meeting of the board the use of this fund was discussed. Probably a debt of \$1,500 will be paid. A new organ is needed, and some improvements also on the church edifice. But the hope of the trustees is that about \$25,000 may be reserved for a permanent fund, of which the annual income only may be used. This will assure an endowment unusual in the history of our churches.

Sanbornville.—The northern "group" of Dover District includes the following: South Tamworth, Rev. W. S. Frye, pastor; Moultonville, Deaconess Mabel Ridgway in charge; North Wakefield, Rev. L. N. Fogg, pastor; Milton Mills, Rev. Willis Holmes, pastor; and Sanbornville, Rev. R. H. Huse, pastor. The last four mentioned, having some advantage of location and distances, are pushing a mutual campaign covering their entire region. They keep together at one point for more than a preaching service, and so in praying-band style, with songs, prayers and tears, they seek to evangelize the places they visit. Something more than a week was given at the "Branch" schoolhouse near Milton Mills, and a season of refreshing was assured. The Spirit wrought in the hearts of the people, and fifteen felt the saving power of the Christ. Later the "Poyser District" schoolhouse became the scene of like activities and blessing. In this vicinity of Sanbornville strong men sought and found the forgiveness of sins when only three nights of service had been numbered. A week longer was planned, and then work of like order was to open at East Wolfboro. Still it is true that evangelism is possible whenever the conditions are met. Pray for these yokefellows at the north of the district!

Smithtown.—Rev. M. T. Cilley, the pastor, has greatly improved in health during the later part of the season. He still enjoys preaching

"the glorious Gospel of the blessed God." Special services have recently been held, in which he was forcefully assisted by pastors of adjacent churches. The attendance was quite good, even that few unconverted came. Hence the immediate benefit appeared in the increase of spirituality among those before enrolled as disciples of Jesus. Nevertheless, expectancy of fruitage in conversions in the near future is with pastor and church.

North and South Danville.—Methodism has no church organization at either of these points, yet has some adherents. Some at an earlier day also were Methodists, and a small fund for Methodist preaching has been productive for some years. The town, also, has a fund known as "parsonage money." This is distributed annually by vote at the town meeting, citizens having the right to direct by vote individual shares of the common fund. Hence some of this "parsonage money" becomes available for preaching by our church. The presiding elder of Dover District is expected to preach at each of these villages twice a year. Rev. Dr. Roscoe Sanderson was in service there, Sunday, Oct. 15. Beyond this a student from Boston University preaches once a month at North Danville and once a month at South Danville. Because of a very recent change in this supply, the name of the student cannot be given.

Newfields.—The second and third quarterly conferences of the year were held by Dr. Sanderson, Monday, Oct. 16. Finances were said to be in unusually favorable condition. The new Hymnal has been introduced, and is received with increasing interest. Special services were held two days, with good results. Rev. C. J. Fowler was present and preached with his usual force one evening, when a generous delegation from Exeter, inclusive of Pastor Boultonhouse, was present. Rev. Geo. A. McLaughlin was here two full days beside Tuesday evening. The services of these brethren were wise and help-



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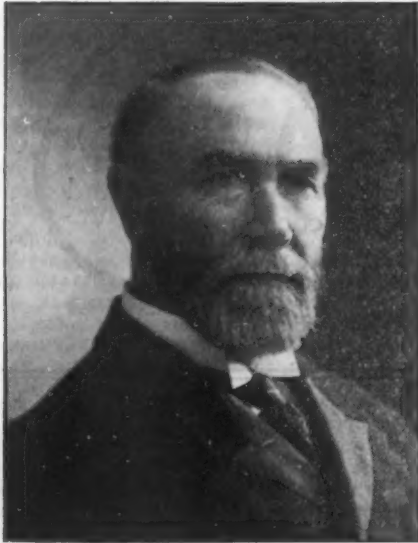
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ful. They stopped there while en route to Lewiston, Me. Rev. C. D. Hills, D. D., of Newmarket, was present one afternoon and spoke warmly of personal interest in the services. O. U.

NEW ENGLAND CONFERENCE

Cambridge District

Lowell.—The changing conditions in New England cities as to religious and church life, are nowhere better illustrated than in this city. While the following figures are not quite exact, they are approximately correct. The population numbers a little less than 95,000. Of the people 82 per cent. are foreign-born or the first generation of children of foreign-born parent-



EVANGELIST D. W. POTTER

age. Nearly all this large percentage is Roman or Greek Catholic, except about 8,000 Swedes. There are 80,000 French Catholics and a little larger number of Irish of the same faith. There are a goodly variety of bloods, numbering a few hundred each. The Greeks number fully 8,000. The Protestant population is but a remnant, numbering about 20,000 or less. To this number nearly fifty Protestant churches are seeking to minister. The statement that the churches have a hard time to keep up the membership and to raise money to pay necessary expenses, need not be challenged in the light of these conditions.

Lowell, Union Meetings.—The five Methodist churches—St. Paul's, Worthen Street, Highlands, Central and Centralville—are united in revival meetings. The evening services, including those on the Sundays, are held in St. Paul's. Evangelist D. W. Potter, of Chicago, is in charge, and is being assisted by the singer, Mr. E. F. Miller. The meetings are a real union; the pastors are at one in purpose and plans; the people are loyally supporting the services. The city has been distracted for visiting by a large number of workers. Advertising is being done in the street cars, and generous use is made of the local papers. The meetings began Oct. 15. St. Paul's large audience-room was crowded; a large chorus choir assisted; the interest was good. This first service won a sure place in the hearts of the people for the leaders. The meetings continued through the week with unabated interest, there being conversions every evening, the number of clear cases reaching as high as ten at one service. The afternoon meetings of the first week were held in Worthen Street; this second week they are in Centralville. The series will probably continue four weeks.

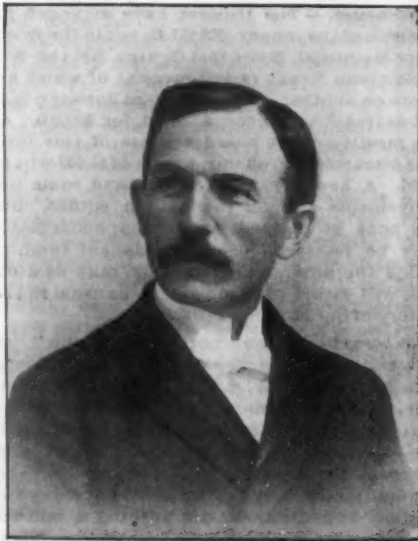
Evangelist Potter is favorably known about Boston. He held a successful series of meetings with the Somerville churches five years ago, and otherwise he is recommended to us as one of the best of present-day evangelists, ranking in the list of the best few. Mr. Potter is very attractive in appearance; manners and address are those of the refined and cultured gentleman. But therewith he is intensely vigorous in preaching and earnest in appeal. He is often dramatic, tells a pathetic story to win your heart, and pronounces the evangelical doctrines with an evident faith and assurance that is convincing. He is a master at handling

an audience, and gets results without any clatter methods. One of the local papers said: "Mr. Potter is making a strong impression as a preacher. Straightforward, manly, clear, and logical, free from sensationalism, his sermons have the earnest and genuine ring which appeals to strong men. Forceful and telling illustrations add interest and charm to his preaching."

Mr. Miller is a musician of standing, is both author and composer, a fine leader and an excellent soloist. He has an effective way of interpreting the Gospel message in the words of his solos. He has had remarkable success in leading people to conviction and to the acceptance of Christ. Mrs. Potter is with her husband, and is a valuable helper in the personal work at the altar.

Lowell, St. Paul's.—Rev. George B. Dean, pastor. Recently the shortage of \$750 in current expenses was all provided. Mr. Charles J. Glidden, a member of this church, gave his lecture, "Around the World in an Automobile," to a crowded house, here. This is a case where the prophet has honor at home. On Oct. 15, Presiding Elder Rice preached the morning sermon to the delight and help of the congregation, among whom he found many of the friends of the days when he was pastor.

Lowell, Worthen Street.—Rev. Ernest P. Herlick, pastor. Rally Sunday was a very successful day. The pastor preached an appropriate sermon at the morning service. The Sunday-school was addressed most interestingly by Secretary Hamilton Conant. This school has an unusually large number of prominent workers. Among these are Miss Helen Brown, secretary of normal work in the Lowell district; Miss Slye, secretary of Home Department work in the same district; and Mrs. Belle Green, who has until recently had charge of the district primary work. The local superintendent is also a woman: Miss Eva Robbins is most faithful, earnest and efficient. Miss Daisy MacBrayne is the efficient Junior superintendent. The W. H. M. S. recently held a food sale at the parsonage which netted a good sum. Mrs. Emeline Smith, who has recently died at the age of 88, was the last of the original members of this church, and was a subscriber to ZION'S HERALD for more than fifty years. "Father" Haworth, for thirty years chaplain of the Middlesex County jail, and his wife, are



E. F. MILLER, SINGER

nearing 90 years of age, and occasionally get out to services.

Lowell, Highlands.—Rev. Benjamin F. Kingsley, pastor. The repairs are nearing completion, and it is expected that the services will be held in the audience-room the first Sunday in November. Since the first of July the congregation has worshiped in the vestry. The services have been largely attended. On a recent Sunday evening nearly fifty strangers were counted by the pastor. With the reopening of the auditorium a new era of prosperity will be ushered in for Lowell Methodism.

Lowell, Central Church.—Rev. William W. Sheen, pastor. The heroic people of this church have put repairs upon and within the edifice which have cost \$400, and are able to meet all bills without any debt. The vestries and en-

trances have been repainted, rematted and carpeted; the roof has been reslated, and the woodwork on the outside painted. Conversions take place in the class-meeting. The congregations have not been so large in years. The people are rejoicing in real victories.

Lowell, Centralville.—Rev. George Whitaker, D. D., pastor. This is the youngest of the Lowell churches, was organized in 1887 by Rev. Sullivan Holman, of precious memory in the New Hampshire Conference. The house of worship is cheerful, of brick, and eligibly situated. Dr. Whitaker's first year is being delightfully successful. Since Conference 6 have joined by letter and 3 have been received on probation. The church made a heroic effort at the beginning of the year to provide for the current expenses, and did it. All current bills are paid to Oct. 1. The Sunday school is growing under the able superintendency of Frank E. Rollins. Mrs. Russell Fox is a superior president for the Ladies' Aid Society and is leading prosperly.

Lowell, Greek Mission.—Rev. Panos G. Giniere came to this mission among the Greeks from the Theological School at Bangor, Me., and was very highly recommended. The mission was opened in August with 15 in attendance. On Oct. 15 the number had increased to 55. Two young Greeks have been converted who want to study for the ministry.

Lowell, French Mission.—Rev. E. D. Lupien finds his work increasing as fall comes on. The interest is good, and promises well for doing something for the French Catholics. Two dozen Bibles have been distributed since Conference; 15,000 pages of tracts have been given out. During the summer, open-air services were held, Mr. Lupien preaching in both French and English, and assisted by the English pastors.

Oakdale.—Commencing early in September, the Congregational and Baptist Churches of West Boylston and the Methodist Church of Oakdale—which is a village in the town of West Boylston—held three union meetings each week for five consecutive weeks with much interest and profit. At one of these meetings, held Oct. 10, at Oakdale, Presiding Elder Rice preached to the great satisfaction of the large congregation of all denominations present. The quarterly conference followed the preaching service, at which the various reports were encouraging. Oct. 12, the Oakdale church and congregation held its annual harvest dinner and with a large patronage at both func-

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tions. Oct. 13 was celebrated as Harvest Sunday, with elaborate and beautiful decorations of autumn leaves, fruit and vegetables, also a large congregation. The sermon, "God in the Harvest," in the morning, was by the pastor, Rev. J. Peterson. In the evening Mr. F. L. Johnson, superintendent of the Worcester County Truant School, located at Oakdale, gave an interesting talk on, "What shall the Harvest be?"

Boston District

Boston Preachers' Meeting.—The Preachers' Meeting listened, on Monday, to a very clear and interesting account of the relations of Bristol, England, to the Methodist Church of America, by Rev. W. H. Meredith, Litt. D.

Next Monday, Oct. 30, Evangelist D. W. Potter, of Chicago, and his singer, Mr. Miller, and also E. P. Telford, the English evangelist, will be present and address the meeting.

Highlandville.—Out of sympathy for the pastor, Rev. Garrett Beekman, Dr. John W. Lindsay volunteered to help, and preached, on Sunday morning, Oct. 23, a sermon of great beauty and interest, which was much enjoyed. Notwithstanding his 85 years, Dr. Lindsay preached in a remarkably vigorous manner.

Brookline.—Prof. Samuel Lynch Beller, of Boston University, will preach at St. Mark's, Brookline, next Sunday morning. Special services will begin, Nov. 2, the Newton and Allston churches uniting with St. Mark's.

G. F. D.

VERMONT CONFERENCE

St. Johnsbury District

Canaan.—Rev. E. W. Stebbins reports four clear conversions, and several persons awaiting the coming of the presiding elder that they may receive baptism. Our Conference evangelist, Rev. C. M. Stebbins, brother of the Canaan pastor, is reported to have accepted a position at a good salary in mission work outside the State.

Greenboro Bend.—The "district superintendent" reached this place for a second Sunday visit on the evening of Oct. 8, and was greeted by a good-sized congregation, to whom he preached and administered the sacrament. Some have been received on probation since the former visit. Rev. N. A. Ross, the pastor, has much business on his hands, but apparently looks after the charge closely. He was at the Preachers' Meeting in Craftsbury, but was called home before his paper was reached.

Hardwick.—Special meetings were begun on this charge, Tuesday evening, Oct. 10. The pastor was assisted the first evening by Rev. C. J. Brown, of Cabot, the following evening by Rev. J. M. Frost, of St. Johnsbury. During the absence of the pastor, Rev. J. A. Dixon, and his wife, the parsonage was entered recently and \$80 in cash stolen. Nothing else was disturbed, and the thief very considerably left half a dollar in silver that was with the other money. Methodist parsonages have been deemed safe from burglarious intrusion, as the light-fingered gentry are supposed to know, as a rule, the prospects of success in their raids. The

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The Cancer Germ said to have been discovered by an eastern physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Byr, the eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula, and all skin and womb diseases. Address DR. BYR, Cor. 9th and Broadway, Kansas City, Mo.

sense of security which some of us have felt is rather diminished by such an event.

Holland and Morgan.—The writer reached Morgan Centre, Sunday afternoon, Oct. 1, after a delightful drive of nine miles from Island Pond, a long time in advance of the pastor and most of the congregation. He found the newly painted and papered church tastefully decorated with fruits, grains, vegetables and autumn leaves. A congregation equal in numbers to that of the morning in a much larger place, listened attentively to the Word. Rev. F. B. Blodgett at the close called for subscriptions for missions and the other benevolences, having already done so at the other preaching places. So sweeping an "omnibus" method is hardly to be commended as a rule, but in this case the responses were sufficient to bring the contributions for the whole charge up to about \$70, while neither last year nor the year before did they reach \$20. At Holland, where the elder preached and administered the sacrament again in the evening, the Epworth League has funds in hand and is ready to finish off a study upstairs in the parsonage, whenever the occupants are ready to have it done. This will be a valuable and much needed improvement.

Island Pond.—The writer had the privilege of presenting the Gospel message to an intelligent and appreciative congregation here on the first Sunday in October. The numbers were up to the usual average, though a Masonic funeral drew away some who otherwise would probably have been present. The evening congregations are said to be larger than those of the mornings. Bills are paid to date, and Rev. C. D. Lance seems to be in high favor with his people.

Marshfield.—Meetings were held through the month of September under charge of Rev. C. J. Brown, of Cabot, who is also acting pastor of this church. He was assisted by some of the pastors of the sub-district to which the charge belongs, especially by Rev. Messrs. Dixon and Chrystie. A good interest was developed, and several have been received on probation, with others to follow, as is believed.

Newbury.—About sixty of the new Hymnals have been ordered for the church, and will soon be in use. The spire and front of the edifice have been painted, and some painting done inside. This was all that was planned for the present, but Rev. E. R. Currier thought the work might as well go on. He met with such good success in the effort that he was kept from the Preachers' Meeting to aid in giving the entire exterior a new coat.

St. Johnsbury.—Rev. J. M. Frost, the pastor, is a pretty good example of the "strenuous life," being much in demand elsewhere as well as at home. He felt obliged to cancel an engagement to lecture at several places in the far West last summer, and now has given up a similar course planned for certain places in Maine, from which State he came to us. At the last communion service 8 were received by letter, and 18 from probation to full membership, and in the evening 3 adults were baptized. Another class of probationers is in process of training for full membership.

Walden and South Walden.—Rev. J. A. Martin, who spent the month of September at Old Orchard, has returned and resumed his pastoral duties, somewhat benefited by the change, though not entirely rid of his throat trouble. At South Walden, on the occasion of the visit of the presiding elder, Oct. 8, 3 were received by letter. The Lord's Supper was administered at both points on the charge.

Westfield and Troy.—There has been a change in the occupancy of the parsonage. As it was not required for a pastor last year, it was rented. Mr. Kelly and wife have gone to Connecticut, and the house has been rented to other parties. Rev. I. A. Ranney roomed there for awhile, but some time since found it desirable to make a change, and now boards and rooms at Troy, to which place his mail should be addressed.

Preachers' Meeting.—The preachers of the district, to the number of twenty, gathered at Craftsbury for the autumn meeting, and agreed apparently that the time and effort were well invested. The weather for the opening day was well-nigh perfect, and the rain, which came later, held off till the meeting was over. The papers for the most part showed careful preparation and were designed to be on timely and practical subjects. Rev. William Shaw dealt with the "Growth and Claims of Christian Science;" C. J. Brown with "The Problem of the Parsonage Committee;" M. H. Ryan with "Our Duty to the Foreign Element among Us;" S. G. Lewis with "The Church and the Fraternities." All this was on the first afternoon, Tuesday, Oct. 10. On the following day, among other good things we had "The Value of Elocutionary Studies to the Minister," presented by G. C. McDougall and A. W. Hewitt; "The True Place of Recreation in Ministerial Life," by M. A. Turner; a Bible study on "The Holy Spirit," conducted by G. C. McDougall; while J. A. Dixon outlined "The Preaching that Wins." Many of the articles brought out lively discussion, but none more so than the debate on the question: "Resolved, That we should make the repeal of the present liquor law of Vermont the vital issue at the next election," the leaders in the discussion being W. C. Johnson and W. C. Newell. On Tuesday evening Rev. J. M. Frost, of St. Johnsbury, gave an address on "Our Connectionalism, an Undeveloped Force." This was of the high character that would naturally be expected of its author, and was one that should have been heard by every preacher on the district, and would greatly benefit every lay member as well. W. C. Newell, of Newport, gave his lecture on "The Art of Making Things Go," on Wednesday evening, aptly illustrating his subject by his ability in handling it. The brethren present were royally entertained, and Rev. R. J. Chrystie showed himself a host that will some time entertain the Conference efficiently without doubt. On invi-

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ation of Rev. O. E. Alken and his charge, the northern section of the winter meeting will be held at Derby. F. W. L.

Montpelier District

Rochester.—Rev. W. E. Douglass is ever planning something for the good of the people. After seeing some necessary repairs made to the parsonage and the balance of the long-standing debt on the same paid, he turns his attention to the church. Our people have worshiped in it as it is for upwards of twenty years. Some repairs were inevitable; a thorough renovation is the plan of the pastor. The old stoves are to be done away with, a cellar excavated, and a new furnace put in. The whole church is to be redecorated. The vestries—always inconveniently small—are to be enlarged to give more room in the kitchen and dining-room. A sewer is to be laid and village water brought into the building. The pastor is resourceful, and the people are ever ready to follow a confident leader. The improvements are needed and can be compassed.

North Thetford.—Methodism in this vicinity has suffered a great loss in the death of Mr. Downer, of whom a notice recently appeared in the HERALD. A man of unimpeachable motives and having the implicit confidence of his fellow citizens, he has been a tower of strength for the church these many years. His death leaves a chance for promotion to effective leadership in the community.

Montpelier Seminary.—Our school is much in the public eye this year. Its plans for endowment bid fair to bear fruit within the year. There is a large attendance of the right class of pupils—accommodations nearly all taken, and a goodly number of day pupils. All this tends to cheer the heart of such friends of the school as have not, in an unfortunate moment, joined the company under the juniper tree. They will all be forgiven if they will cease from their wicked ways and come back.

West Berlin.—The presiding elder preached here on a recent Sunday afternoon to an attentive company and received three promising young people into the church from probation.

Montpelier.—Work here continues to prosper under the wise leadership of Rev. W. B. Duke-shire. The presiding elder had a rare privilege of being present at the banquet of the Nehemiah Guild. Upwards of 130 persons were present. Prof. Karl Harrington was the guest of honor. His discussion of "The Relation of Church Music to Worship" was something all our people would do well to hear and heed. Prof. Harrington, being one of the musical editors of the new Hymnal, also spoke briefly regarding this work. Subscriptions for the book were received, and ere this the church will have been profiting by the new publication.

Preachers' Meeting.—The fall meeting of the preachers is set for Nov. 13 and 14 at Bellows Falls. The committee are arranging for a helpful program. Let every preacher be on hand.

White River Junction.—Extensive repairs on the church are in progress as we write. Some alterations in the audience-room, a new carpet and interior decorations, with possibly a remodeling of the exterior, are some of the things planned. The improvements on the parsonage previously noted have been completed.

Wilder.—It was at Wilder that the pastor put his elder through the paces. At the evening service 4 were baptized, 3 received on probation, and 8 from probation to full membership. The sacrament had been provided and a sermon must be preached. The entire service, it is needless to say, took more than twenty minutes, but the people were attentive, and we are of the opinion they are usually willing to wait when anything worth while is being done. Rev. L. J. Morse has won a large place in the hearts of the people.

West Fairlee.—This charge is to lose the services of its present pastor, Nov. 1. He has

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been released to take work at Albany, on the St. Johnsbury District. Where is the man who will volunteer to take up this work?

Bellows Falls.—A new furnace is being installed in the parsonage—a much-needed improvement. Rev. L. O. Sherburne is host for the Preachers' Meeting, Nov. 13 and 14. He will be glad to welcome a large delegation from all parts of the district. How it would surprise and gratify him to see some of the brothers present!

Bondville.—Pastor Miles writes that work is moving well. New singing books have been provided and preparations are on foot for slating the church.

South Londonderry.—Our church here has been busy with good works. The pastor, Rev. J. H. Bennett, has been holding out-district meetings. Some have asked the prayers of God's people. The Gleebe Mountain Sunday-school held its annual meeting with our church, Sept. 22. Oct. 8 was observed as Rally Day. Over fifty of the new Hymnals have been purchased. The people like them, and with the order of service before them, the responsive readings at hand, and the inspiring hymns—new and old—the regular service takes on new life.

Zion's Herald.—A pastor can do many things of advantage to his work, but few things can be done which will yield greater or more lasting results than to introduce a good paper into the homes of his people. Methodists must continue to read. If they read the best, they will hold the place they ought to hold. Did you see the very pertinent presentation of this case in the *Methodist Review*? Among the many good papers none is better than ZION'S HERALD. Get subscribers now, and get the advantage of an extra long year—free from now to January next.

W. M. N.

MAINE CONFERENCE

Portland District

Cornish.—As might be expected, we found the new Hymnal installed in this church, as the country village choir does not purpose to be one whit behind the city either in its quality of music or its ability to render sacred song. Rev. and Mrs. E. Gerry spent their vacation in Newport, R. I., with their daughter. Since Conference 1 has been baptized and 3 have been received into full membership. The church edifice is about to be painted on the exterior. The pastor and his wife were very cordially received at the opening of the year. We always enjoy our visit to their home and to this church.

South Portland, People's Church.—This church property has been much improved in appearance by the sale and removal of the old parsonage, giving a beautiful lawn beside the church

in the place of an unsightly house. Cement walks have been nicely laid, adding much to the lot. All bills for these improvements will be paid at once. The spiritual condition of the people is good. The intermediate Epworth League is flourishing, with a largely-attended prayer-meeting. The boys' club is a success; they are the "Knights of the Nineteenth Century." Their good behavior and good manners many have commented upon, especially the principal of the grammar school. Rally Day was observed by the Sunday-school. All the organizations are much alive and hard at work. The pastor attended the Northfield convention, and returns with the Northfield spirit; he is making all the services intensely evangelical. On the first Sunday of October, 2 were received from probation and 2 on probation. On Children's Day in June, 13 children were baptized, and the Children's Fund collection was \$13. The pastor's Sunday-school class of young men and young women plans to raise funds for re-seating the church. A field day was held at the home of Mr. Manter, the superintendent, and the class realized nearly \$50 as the result. The children's choir of about fifty voices has recently been re-organized. Miss Beattie Crowell, who goes from this church to Cawnpore, India, as a missionary, under the auspices of the W. F. M. Society, was given a royal farewell reception on the evening of Sept. 27. We will not go into detail, but simply say that it was a hearty, appreciative expression of the love of the people for one who goes from their midst to represent them in the foreign field.

Field Notes.—Dr. Magruder was called to Ohio recently on account of the illness of his mother and also to tie his sister's "nuptial knot."

Rev. C. H. Priddy has just returned from New York, where he underwent a very critical surgical operation by an eminent oculist, which seems to have been very successful. Single vision is enough for the ordinary preacher.

Rev. J. R. Laird was called to Philadelphia to attend the funeral of his father, and has just returned to Alfred.

The Portland District Preachers' Meeting was reorganized. Oct. 2. Two excellent addresses were given on the Northfield Convention by Revs. G. F. Millward and W. P. Lord.

Many of the pastors on the district are pushing evangelistic services.

Rev. T. C. Chapman, of South Berwick, has

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become pastor at Kent's Hill. W. P. Holman, of Wilton, will supply at South Berwick.
B. C. W.

EAST MAINE CONFERENCE

Bucksport District

South Robinson. — Rev. Harry Lee met us at Perry for a nine-mile spin behind his old gray nag. We called on the way upon a Mr. and Mrs. Lincoln, who were to be baptized next day. We found the parsonage children all jolly and glad to see the elder. After dinner we were taken to our old stopping-place with "Mother" Jones. She and Frank abide alone now. Mrs. Jones has been recording secretary for a quarter of a century. ZION'S HERALD is here, and Methodist ministers all find a welcome and a good bed. Saturday evening we had a good business meeting. Repairs on the church are soon to be begun. Sunday morning we preached on the Ridge and conducted a love-feast. After dinner at the home of Nelson Davis, we drove to a schoolhouse, then on to another, where we preached and baptized 2 persons and received them to full membership. Our evening congregation, back at the Ridge, was the largest of all, and a good interest was manifested. One asked the prayers of the church.

Monday, before boat-time, Mr. Lee took us for 8 to 10 calls on elderly ones and the sick. Among these was "Aunt Sarah" Davis, some 88 years of age, and a member of the Methodist Episcopal Church for 70 years. She has ZION'S HERALD to comfort her, and she cheered and strengthened us by her faith and made us richer in pocket before we left. One home contained a woman just lately stricken down with hemorrhages — mother of seven children, and unsaved. She desired light and help, and seemed to receive it. This work makes "virtue to go out" of us, but we believe it is availing much.

Sprague's Falls. — This is a new field for us to notice. Several millions of money are being put in here — right in the woods — into a pulp-mill plant. No one seems to know what it will mean as to final population, but it looks huge in outlay. Three denominations (under the Interdenominational Commission) have decided to help the Protestant Church people to build a modest edifice, with the understanding that as soon as some fairly stable condition has been reached, it will be assigned to one of the denominations, and the other two, assisting in building, will be refunded. We were present to help select plans for the building, lot, etc. It was strange to see crushed-stone streets laid down right through dense forests on either side, and finely-equipped stores and nice cottages so thoroughly surrounded by dense growth that one cannot see them till he is fairly in front of them. We shall report as matters progress. It is the wrong time of year for us to assume any financial responsibility for our denomination, but we felt we must do it. Who will help us with a few dollars in this enterprise at once?

Edmunds. — Rain interfered with our services somewhat, but we preached earnestly to the few, and a good spirit was with us. We called upon several old people with the pastor, among them Mr. George Hayward and wife. Mr. Hayward is a local preacher of earlier days, and for a long time an official in the church.

Machias. — Very gratifying changes are going on here. Some of them we have longed for ever since we came upon the district. Part of the church roof has been newly shingled, and two good coats of paint have been given the whole edifice. It looks fine, and everybody is glad. Rev. Joseph Jackson will have the last few dollars for this expense collected in a few days. The Sunday-school is largely increased, and the Epworth League is taking on new form. We preached to the people, Sunday, Oct. 1, twice. At the evening service one young lady asked the prayers of the church. With a

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G. L. 170



revival — an ingathering of forty to fifty souls — Machias would stand forth again like its own self. May our Father send it!

Cooper. — A small-pox scare interfered with the attendance at our church here, but we had two good services and received favorable reports of our new pastor, Rev. W. L. Bradeen, and wife. We were lodged with Jason Doten — magistrate, exhorter, and general high-priest of this old country town. It is a benediction to come under his roof.

Crawford. — En route for Crawford, we were privileged to assist Mr. Bradeen in conducting the funeral service of one of Cooper's highly-respected citizens, Moses N. Leland, 70 years of age. At Crawford we lodged in the home of Geo. Cushing, son-in-law of "Mother" Fenlason. We held service in the old schoolhouse across the way.

Alexander. — A splendid congregation faced us at this point. We put up at the parsonage this time, and found Rev. and Mrs. W. L. Bradeen, and the four little Bradeens, a very enjoyable household. After the evening service Mr. A. A. Perkins very kindly offered to send us next morning to Calais for the early train. We were awake at 3:30 A. M., and had a bright though chilly morning for our ride to Milltown.

Pembroke. — The "Vestry," so called, at West Pembroke, has undergone most thorough repairing. The old entry-ways have gone. A new approach has been built. The underpinning has been put in prime order. New paper, new ceiling, new lamps, carpet, pulpit-set and platform, make it a greatly changed audience-room. Some \$500 have been expended, and,

best of all, the bills are practically paid. A very comprehensive and business-like report of the work was rendered by the treasurer of the building committee. Much credit is due the "Guild" in this work. We spent from Friday evening till over Sunday here. Two requested the prayers of the church. Lately 2 have been received from probation. Sunday was a great day. The seating capacity of the new audience-room was tested. The elder preached morning and evening, and in the afternoon we divided up, Rev. N. R. Pearson taking one outside point, and we another. At the early morning love-feast, led by Mr. Pearson, one lady exhorted the people in good old fashioned style.

Conn. Mills. — Monday morning we reached the station at the "Iron Works" just in time to see the train pulling out! One minute — yet how much it meant to me, with five points to reach in five days! Rev. N. R. Pearson crossed the track and started out for Ayer's Junction, four miles away. Didn't that colt make the gravel fly for twenty or twenty-five minutes! The train whistled in at that point just one minute too soon, but a little extra baggage saved me the day, and, with twelve miles more at Jacksonville, I landed at George Hall's at Conn. Mills and had a good service in the Hall schoolhouse.

Whiting. — Lovely weather now all the time. The woods and meadows are glorious in their autumn attire. Our eyes become actually lame gazing at them, yet we are compelled to gaze and admire. We were domiciled at the home of Clarence Dinsmore. The night was equally enjoyable — moon nearly full. A good service

was had. Before leaving next morning we made a pleasant call upon Uncle Abram Estey, now aged and feeble.

West Lubec.—Six miles by stage brought us to our old stopping-place at the home of Mr. B. A. Wells. We had a good service and made some arrangements looking towards liquidating a part of the debt still remaining on West Lubec Church. Rev. S. M. Bowles is much liked here.

South Lubec.—Rain prevented service here, but we made several calls, took tea with Mr. John Wesley Guptill, and lodged at the "Treiry Methodist Hotel." All are enjoying the service rendered by Rev. S. M. Bowles and wife.

Lubec Village.—We preached to a fair congregation here for a week-night, and held a short business meeting. Report says that Mr. Bowles is preaching to great congregations on Sunday evenings. A bright new "Ideal Atlantic" range graces the parsonage kitchen.

Exhortation.—Brothers: Rush the ZION'S HERALD subscriptions. Look out for all benevolences early. Push the revival campaign with all your might, and God will reward you "secretly" and "openly."

FRANK LESLIE.

Bangor District

Fort Fairfield.—The second visit here found the pastor hard at work to bring success. He preaches Sunday afternoons at a non-denominational church. Fine congregations and excellent spiritual support is given the pastor at this point. Eight new members have been received into the League recently. The vestry has been fitted up by the members for League purposes. The pastor has baptized several and received them into the church. The number of families on the pastor's visiting list has very much increased.

Easton.—Small congregation at Sprague's Mills, and no meeting at Easton, because of rain. Two good families are leaving Easton to go to California. Finances are in good condition, and Rev. C. E. Jones has good courage for the fall campaign.

Presque Isle.—Rev. A. Hart is putting all of himself into this work. If it does not succeed, it will not be because there has not been faithful effort. Mr. Hart is president of the village ministers' meeting.

Mars Hill.—The elder found Rev. W. H. Dunham, of Marlboro, Mass., lately secured for pastor, making earnest effort to rally the somewhat scattered forces and to push the building of the parsonage.

Dover.—The elder found Rev. and Mrs. H. W. Norton away on a visit to old friends—he to tie an important knot. The elder was well cared for at the home of Mr. and Mrs. W. W. Thayer. Excellent congregations attended the services of the church, which began with a love-feast in the morning. The Sunday-school hour was taken by the Cradle Roll department, with exercises suitable to the graduation of the first class from the Cradle Roll to the primary department. A very large number of people knelt at the altar and partook of the sacrament of the Lord's Supper. Since the last quarterly conference the church and vestry have been painted at a cost of about \$108, with bills paid and something left in the treasury. Some repairs are soon to be made on the parsonage. A recent visit of Rev. F. H. Morgan resulted in securing 20 new subscribers to ZION'S HERALD. By the will of the late Mrs. Orrin Palmer the church receives \$300.

Bangor, First Church.—The pastor reports 9 received into full connection and 4 on probation. Several have been baptized. The pastor also reported the decease of Mr. William Bryant, for thirty years a faithful member of the church.

Church Organs

LATEST IMPROVEMENTS

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The primary department of the Sunday-school is supporting an orphan in India and has the money nearly raised for the full year's support. Several new scholars have been added to the Sunday-school since the vacation.

Bangor, Grace Church.—Recently, 3 have been received in full and 2 on probation. All departments of church work are being carefully looked after. The Sunday evening service has been moved from the vestry into the audience-room, where the pastor preaches a short sermon and follows with an after-service. There is a marked increase in attendance and interest.

Old Town.—Rev. A. L. Nutter reported several matters of encouragement in the work of the church, especially that the people were showing an increased interest in strangers. It was of interest that there were strangers to be interested in. Rally Day was observed in the Sunday-school. There has been a marked increase in the attendance of the school since vacation. One teacher has not been absent from her class this year. A written report of the League showed an effort to meet the need of the situation. Preparations are being made for union evangelistic services, in which all the churches will unite.

Orono.—Recently 3 have been received on probation and 5 from probation. The pastor, Rev. H. B. Haskell, is carefully and faithfully devoting himself to all the interests of the church work, especially to the arousement of a better interest in spiritual things.

Newport.—A Sunday visit of the elder here found an excellent congregation and a good interest in the work of the church. Rev. C. Rogers, a superannuated member of the Conference residing here, assisted in the sacramental service which followed the sermon. It is a great grief to him that ill-health compelled the laying down of the work he had loved so long. He is patiently bearing his affliction.

Stetson.—A ten-mile ride from Newport brings the elder to the church in Stetson, where a handful of Methodists are holding on to the work. A most appreciative congregation listened to the sermon. Rev. C. A. Purdy, living at Corinna, is the pastor.

Corinna.—A seven-mile ride from Stetson, and we are at Corinna for the evening service. Three sermons, a seventeen-mile ride, and the Lord's Supper once administered, make a bed feel comfortable.

The Bangor District Southern Ministerial Association held its autumn session at this place, beginning Monday evening, Oct. 2, and closing Tuesday evening, Oct. 3. The sermon on Monday evening was preached by Rev. H. W. Norton, of Dover, from the text, Micah 6: 8—an earnest enforcement of the blessings and victories of the Christian life. Tuesday morning a very precious devotional service was enjoyed by all present. After a few items of business the program was taken up with the discussion of "The Attitude of the Church towards the Child," opened by Rev. I. H. Lidstone. All the brethren present participated. After adjournment a bountiful dinner was served in the vestry of the church where the social hour was much enjoyed. At the afternoon session the opening paper was read by Rev. B. F. Simon, of Bangor, on "What is Spirituality?"—a carefully prepared discussion of the subject. The speaker briefly summed the whole into: "Spirituality is entire obedience to the will of God." Before discussion, because the topic seemed somewhat nearly related, "The Relation of Emotion to Religious Experience," was taken up in a most excellent paper by Rev. A. D. Moore, of Greenville Junction. All the discussions were instructive and helpful. Rev. Messrs. Arnold and Pitcher of Corinna, and Moses of Eastport, ministers of the Christian Church, were present during the day, and joined in a brotherly fashion in the discussions. Rev. H. B. Haskell, of Orono, read an exhaustive paper on "Associated Charities." It was well agreed on the part of all that undeserving poverty required something more than sentimental treatment. The Tuesday evening sermon was preached by Rev. B. F. Simon from Phil. 4: 8, I. e. The brethren went home feeling that one of the most delightful and profitable of associations had been held.

Dexter.—It was the elder's privilege to lead a largely-attended and spiritual Epworth League prayer-meeting at the close of the quarterly conference. The latter was fully attended, and

all departments of the work made a good showing. The class meetings are of special interest at this time. Mr. A. J. Knowles, the leader, believes in the class and its spiritual good. The congregations at this time, both morning and evening, are especially large. The church employs a deaconess, Miss Springham, from the Boston Home.

Kiptley.—This little band of faithful people are holding steadily to the work. Special services are to be undertaken at once. The pastor, assisted by the deaconess, will conduct the services.

Atkinson and Sebec.—An enjoyable Sunday was spent by the elder here. Preaching and the Lord's Supper in the morning; a six mile ride, and preaching at Sebec; return, and preaching at Atkinson. Rev. J. W. Price went in the afternoon to Milo Junction and preached in the temporary boarding house. The people seem to desire the service to continue, and he will go on Sunday afternoons hereafter. At Sebec special evangelistic services have been held. The pastor was assisted by Miss Nellie D. Thompson. Good results followed in some conversions and quickening the church.

Sangerville.—The second quarterly conference found some encouragements in the work. A fine bell-metal bell of about 900 pounds has been purchased and paid for. The finances are well up to date—a most creditable showing.

Brownville and Henderson.—A good congregation greeted the elder at both points. The church at Brownville looks fresh and bright in its new coat of paint. Finances are in good condition and all are hopeful. Three have been received in full.

Greenville and Shirley.—The first rainy days for a long time, yet a good time was had at the service in each place. The fine new chapel at Shirley is nearing completion. Mr. Joseph Dennin, in his 93d year, is much interested in the building.

BRIGGS.

Sixty Weeks for \$1.75

The new subscriber to the *Youth's Companion* for 1906 who at once sends the subscription price, \$1.75, will receive free all the remaining issues of the paper for 1905. These issues will contain nearly 50 complete stories, besides the opening chapters of Grace S. Richmond's serial, "The Churchills' Latch-String," a sequel to her story of "The Second Violin," which appeared in the early weeks of this year. Madame Sembrich will contribute an article on "Sovereigns I have Sung To," and there will be three stories by May Roberts Clark, under the title, "Tales of a Pawnee Hero."

These will give a foretaste of the good things in store for 1906, full illustrated Announcement of which will be sent to any address free, with sample copies of the paper.

New subscribers will also receive a gift of the *Companion's* "Minutemen" Calendar for 1906, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,
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CHURCH REGISTER

HERALD CALENDAR

Board of Managers, W. H. M. S., Central Ave. Church, Indianapolis, Ind.,	Oct. 18-25
General Executive Committee, W. F. M. S., St. Paul's Church, New York,	Nov. 2
Gen. Com. Church Extension, Philadelphia, N. E. Conference W. H. M. S., Baker Memorial Church, Dorchester,	Nov. 2
Gen. Com. Freedmen's Aid and Southern Education Society, Hanson Place Church, Brooklyn,	Nov. 2-3
General Missionary Committee, James Church, Brooklyn	Nov. 5-6
Deaconess Hospital Bazaar, Mechanics' Building, Boston,	Nov. 8
Augusta Dist. Conference at Wilton,	Nov. 7-10 Feb. 27-28

Marriages

- WILLARD - CURTIS - At Limestone, Me., Oct. 18, by Rev. Wallace Cutler, Herbert L. Willard, of Caswell, and Ethia Curtis, of Wade.
- TORRY - CAIN - In Rockport, Me., June 21, by Rev. C. F. Smith, Ernest M. Torry, of Deer Isle, and Emma S. Cain, of Rockport.
- NEWBERT - STORMS - In Rockport, Me., Aug. 12, by Rev. C. F. Smith, Grover C. Newbert, of Camden, and Lucy A. Storms, of Rockport.
- BRYANT - PATTERSON - In Rockport, Me., Sept. 9, by Rev. C. F. Smith, Luther M. Bryant and Mrs. Lizzie M. Patterson, both of Camden.
- WENTWORTH - COX - In Rockport, Me., Sept. 25, by Rev. C. F. Smith, Jesse R. Wentworth and Addie E. Cox, both of Rockport.
- SAUKKA - SAITAMAKI - In Rockport, Me., Oct. 7, by Rev. C. F. Smith, Matt Saukka and Lena S. Saitamaki, both of Rockport.
- ELGLAND - JYRKIO - In Rockport, Me., Oct. 14, by Rev. C. F. Smith, Mat Elglund and Aina Jemina Jyrkio, both of Rockport.
- McMINN - MATHEWS - In Lincolnville, Me., Oct. 18, by Rev. C. F. Smith, James K. McMinn, of Cambridge, Mass., and Annie Etta Mathews, of Lincolnville.

The Gloria Carols for Christmas

Seven carols suitable for Choirs or Sunday Schools. For sale at denominational bookstores and music dealers. Published by A. A. C. Phipps, Ashland, Mass. Single copies, 6c. In quantities at rate of \$5.00 per hundred, carriage additional.

DEACONESS HOSPITAL BAZAAR. - The Deaconess Hospital Bazaar, in which all loyal Methodists of Greater Boston are getting interested and will want to patronize, will be open daily from 2 to 10 p. m., on Nov. 7, 8, 9 and 10, at Paul Revere Hall, Mechanics' Building, Huntington Ave., Boston. After visiting the various fancy tables and buying Christmas gifts, one may enjoy a good supper in the cafe, open from 5 to 8 p. m., or have an ice cream, and then sample the sweets at the candy table, where young ladies of the "Willing Helpers" from Malden Centre Church will serve them, and finely finish the evening at the orangeade table, presided over by Mrs. R. S. Lambert, of Roxbury. A fine entertainment each evening and afternoon will also be an attraction. All who enter the hall may feel that they have at least done something for the new Hospital.

MRS. F. A. PATTERSON, President.

MINISTER'S DAUGHTER wishes position in church quartet; contralto voice, experienced soloist; references given.

M. S. HARRIET K. SANBORN,
123 1st St., Melrose.

NEW ENGLAND DEACONESS AID SOCIETY. - A special meeting of great importance will be held by this Society, Tuesday, Oct. 31, at 2 o'clock, in the Committee Room, 36 Bromfield Street, Boston. The vice-presidents and delegates are requested to meet at 1:30 and arrange for their tables, and discuss any matters which should come before the adjustment committee so as to make concise reports at the meeting. All other committees must be present or send reports, as final arrangements for the Bazaar will be made, which comes the following week.

ADELAIDE B. SLACK, Cor. Sec.

ECZEMA Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Result talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

W. H. M. S. - The 24th annual meeting of the New England Conference Woman's Home Missionary Society will be held in Baker Memorial Church, Dorchester, Thursday and Friday, Nov. 2 and 3. Morning sessions at 10:30, afternoon sessions at 1:45. Thursday morning, Mrs. L. A. Sanborn will conduct the question-box, "Helps for our Workers." At 2 p. m., Dr. F. M. Strong, Dr. A. G. Howard, and Miss H. L. Johnson, nurse, will have charge of "A Visit to our Medical Mission." Friday afternoon, Rev. E. M. Taylor, D. D., will deliver the address. "Tidings from the General Executive Meeting" will be brought by Mrs. E. M. Taylor and Mrs. S. W. Floyd. Auxiliaries and young people's societies are requested to send delegates, one for every twenty members or fraction thereof.

The church is at the corner of Columbia Road and Cushing Avenue, Upham's Corner, Dorchester. Cars may be taken at Elevated terminal, Dudley St. Meeting House Hill cars pass the church. Neponset Bridge and Adams St. cars pass Upham's Corner, church in sight. Lunch will be served each noon at 15 cents a plate.

MRS. M. C. STANWOOD, Rec. Sec.

W. F. M. S. - GENERAL EXECUTIVE. - The highest court in the affairs of the Woman's Foreign Missionary Society will open its session at St. Paul's Church, 86th St. and West End Ave., New York, on Oct. 26, continuing until Nov. 2. The body is composed of a president, Mrs. Bishop Foss; the secretary, Mrs. J. T. Gracey; and the corresponding secretaries of the eleven Branches of the Society, with two delegates from each. Every item of the expenditure for the foreign field is submitted to the finance committee, and the other details of the work to the publication and candidate committees. When it is remembered that the Society administers over half a million dollars annually, it will be seen that a heavy task is before the members of the body. Since the organization in Tremont St. Church, Boston, in 1869, over \$7,000,000 have been raised and expended with such success that its method of conducting the business is highly praised by our Bishops and others who have studied its workings. The Society has sent out 454 missionaries, of whom 57 were medical missionaries. A force of about 240 is constantly on the field, and the property holdings abroad amount to \$1,286,702. The periodicals of the Society - the *Woman's Missionary Friend*, *Children's Missionary Friend*, the *Study*, and the *Frauen Missions Freund* - have a monthly circulation of 95,253 copies, besides which over 2,771,450 pages of other literature have been issued. On the foreign field the Society publishes a Christian periodical for women in five of the languages of India and one in Japanese. Women to the number of 61,000 are being instructed, 34,000 children are in its schools, and 128,000 patients were treated in its dispensaries in the last year. The sessions of the committee are open to all who choose to listen. An unusually large delegation goes from the New England Branch this week.

You have read of the cures by Hood's Sarsaparilla, and you should have perfect confidence in its merit. It will do you good.

W. H. M. S. - The annual meeting of the Woman's Home Missionary Society of the New England Southern Conference will be held in the First Church, Woonsocket, R. I., Nov. 8 and 9. The program will be full of interest. In addition to several papers and addresses of the day sessions, and the report of the meeting of the General Board of Managers, the evening addresses will be delivered by Rev. C. M. Melden, of Providence, R. I., Nov. 8, and Miss Bertha Fowler, of Philadelphia, Pa., Nov. 9. It is especially desired that each auxiliary be represented, and that all delegates plan to be present throughout the convention. All delegates should notify Miss Helen Mae Green, 80 Summer St., before Nov. 1.

MRS. A. W. ROGERS, Conf. Cor. Sec.

MAINE CONFERENCE, ATTENTION. - The 20th annual meeting of the Maine Conference W. H. M. S. will be held at Chestnut St. Church, Portland, Me., Nov. 8 and 9. Each society is expected to be represented by at least two delegates. Send names as soon as possible to the chairman of the entertainment committee, Mrs. Thomas Pratt, 152 Cumberland Ave., Port-

land, Me. Ask for a convention ticket at your railroad office, as special rates are given. Miss Bertha Fowler, of Philadelphia, Pa., will give the address Wednesday evening, Nov. 8. Thursday evening will be observed as the "Silver Anniversary Jubilee." Let each society be ready to report amount already paid, and the amount pledged in answer to the roll-call.

(Mrs.) ANNA ONSTOTT, Conf. Cor. Sec.
Old Orchard, Me.

One of the most successful of our ministers, in adding to his church continuously "such as shall be saved," asks for an "editorial along the lines of evangelism, protesting against emotional excesses while urging the deeper things of the Spirit. Evangelism is in the air thick enough to cut with a knife; but few know how to combine sanity with zeal. The genesis of the one means too often the exodus of the other."

When a man comes to his true self and into close relations with God, he gains rather than loses in all the assets of real living. A man in England who had lately joined the church was hailed by an acquaintance: "Well, Jack, I hear you have given up all your pleasures." "No, no!" rejoined Jack; "the fact lies the other way. I have just found all my pleasures, and have only given up all my follies!" Follies for pleasures is a fair exchange and no robbery, and the best bargain that any man can make, so long as those pleasures are found in Christ.

Cooking Made Easy

Many Improvements in Ranges that Interest all Housewives

It is said that no housekeeper in New England thinks of buying a new range without first considering the famous Glenwood, with which is associated the well-known phrase, "Glenwood Ranges Make Cooking Easy."

Until these ranges were made, nobody ever dreamed that an asbestos lined oven could make such a difference in baking. The oven has two shelves, which may be adjusted at several different heights - just a little way from the oven bottom, or nearly to the top - giving the oven twice the room of other ranges. The broiler door swings downward, entirely out of the way of the hand that holds the broiler, removing that old danger of burning the knuckles on the edge of the door. The oven damper rod is in plain sight on top of the stove and directly over the damper, and is so short that it cannot warp or burn out. The ash pan is large and roomy, having a strong, well-balanced handle for carrying, and is most carefully fitted to the hearth on all sides, which prevents the distressing nuisance of ashes falling around the sides and accumulating beneath, always experienced with a loose-fitting pan. The Glenwood oven heat regulator regulates the heat so plainly and accurately that even the experienced housekeeper soon learns its value, and depends upon it entirely.

For more than a quarter of a century the Glenwood range has been a household word throughout New England, and today more Glenwoods are made and sold than any other make. It is acknowledged that the finish of Glenwood castings is unequalled, and this can be partly understood when it is considered that no workman at the foundry of this company can afford to mold an imperfect casting, as each piece of casting bears the number of the workman who made it. In case anything is wrong, the blame is thus easily placed. For some time past the interesting statement has been published by the makers of the Glenwood range that "every seven minutes in the day a new Glenwood is made and sold."

At one of the Glenwood stores in Boston an old Glenwood range has been on exhibition for the past few months, which has a very interesting history. It was purchased twenty-three years ago by Mr. Alfred S. Ives, of Salem, Mass., and has been in constant use since that time until about a year ago, when it was exchanged for a modern Glenwood. Not a single warp or crack appears, and it is apparently as good as the day it was purchased.

OBITUARIES

In warm October noons the trees
Stand breathless, without plaint,
As silent fall the leaves,
Like showers of soft, warm tears,
Making a golden glory on the ground.
To ear attuned a low breathed sigh
Stirs through the woodland, as the trees
Await their death.

In sadness? Nay! in pensive hope
Of other springs, and joys of nesting birds,
And fragrant flowers, and hum of bees,
And all the ecstasies of June.

Dost see thy lesson, Soul, on Nature's page?
Thou, too, hast other springs —
The leaves of life fall at thy feet —
Thou, deathless, hast a part
'Mid all God's grandly rolling spheres.

— V. V. W., in *Christian Intelligencer*.

Wright. — David Wright was born in the city of Birmingham, England, Feb. 14, 1829, and died in Pembroke, Me., Aug. 26, 1905, at the age of 76 years, 7 months, 12 days.

Mr. Wright was brought up an Episcopalian, his parents having him baptized in infancy. In the year 1849 he was married to Miss Mary A. Smith. In 1862 Mr. Wright left the mother country to make a home in the New World. He found employment for a few months in Massachusetts, and then came to Pembroke, Me., where he was employed in the Iron Works Company for a number of years, and afterward purchased the company store and started a general merchandise business. Nine months after his coming to this country his family came to Boston, and one year later to Pembroke, where they settled in what is known as the English Village. Two months later, Aug. 17, 1864, Mr. Wright bought a large farm where he lived for fifty-one years. Here they raised fourteen children, and worked for God and humanity. As there was no Episcopal Church in Pembroke, Mr. and Mrs. Wright joined the Methodist class. Their home became the Mecca for all Methodist preachers. There was no church edifice in the place, so their house was opened as a place of worship until a church was erected. Thus this godly man was one of the builders of the Methodist Episcopal Church in Pembroke, which stands as a monument of love for humanity.

Mr. Wright was a good singer, and people would come for miles to hear him sing and exhort sinners to flee from the wrath to come. He loved his God and his church. A few years ago his wife passed on and up to the better land. He has waited patiently that he might meet her there; she could not return to him, but he could go to her. In his last sickness he would often say to his children, "Let me go, I am almost there." His pastor said to him: "Does the Christ that you found years ago prove to be the same today?" He opened his eyes and his face lighted up with joy, as he said: "The same — just the same." We could not understand the last words that he said, but he pointed upward, closed his eyes, and was gone. He leaves eleven children and a host of friends to mourn for him.

N. R. PEARSON.

Strong. — On May 22, 1905, in Boston, where she had resided for the past six years, Miss Ellen E. Strong joined the choir invisible. She was the eldest daughter of the late Ethan E. and Mary B. Strong, and was born at Manchester, Conn., Feb. 17, 1841.

At the age of twelve years Miss Strong joined the Methodist Episcopal Church under the pastorate of the late Rev. J. B. Husted, who took a warm interest in the shy, gentle child. When her parents returned to the homestead in South Manchester, her name was placed upon

the records of that church, when Rev. E. H. Hatfield was in charge, and there it remained, by her choice, although she worshiped elsewhere. From earliest childhood she attended not only church service, but Sunday-school, both as pupil and as teacher. Possessed of winning manners and an affectionate nature, her friends were those of a lifetime. Being shy and reserved with strangers, only the intimate few really knew what wonderful insight, what artistic taste and talent, what clear perception, and what a devoted, unselfish nature, was hers. Her passing to the great beyond has left a vacancy in several homes never to be filled.

Although a sufferer for years, she bore all with calm courage, and her sweet nature was a benediction and inspiration to all who knew her in her home life. The aged mother, who will be ninety years of age in December, attended her daughter's last hours on earth with the same hopeful faith and resignation which had upheld her in former bereavements, and with her daughter, Miss Alice Strong, was privileged to pass with Ellen as far toward the other life as human care and love could compass. Miss Strong is also survived by another sister, wife of Rev. Willis D. Engle, of Indianapolis, Ind.; a brother, Ethan O. Strong, of South Manchester, Conn.; and two beloved nieces, Mrs. L. B. Mitchell and Mrs. E. B. Wainwright, to whom she had given a motherly love and care.

Rev. Julian S. Wadsworth (now of Brockton), who as their pastor had comforted the family nine years previous when the head of the household was laid away, conducted the Boston service, and paid tribute to the sweetness and beauty of Miss Strong's character, speaking most feelingly of the influence its patient service to others had exerted. Mrs. Bertha Cushing Child sang "Crossing the Bar." All who looked upon the dear face felt that "death's bright angel" could not obliterate the saintly sweetness from the casket; and those who knew Ellen felt that when her world-weary fingers dropped her earthly cares she did "see her Pilot face to face." The frail, tired body was carried to the home church in South Manchester, Conn., where, in the absence of the pastor, the Congregational minister took charge, and she was then laid beside her dear father; and those who so keenly miss the ready hands, the skillful, loving touch, and the unselfish, devoted heart, can still rejoice that the father has now his first-born within "those everlasting gardens, where angels walk, and seraphs are the wardens."

A. C. S. E.

Downer. — William Henry Downer was born at North Thetford, Vt., Jan. 19, 1841, and died, Sept. 16, 1905, in the same house in which he was born and in the same faith in which he was reared.

Mr. Downer was the son of Henry Harrison and Susan (Knight) Downer, who were both loyal members of the Methodist Episcopal Church. At the age of seventeen he was converted, and soon after joined our church in North Thetford, Vt., of which he has ever since been a loyal member and a staunch supporter. During most of this time he has served as superintendent of the Sunday-school or its assistant, and a large share of its success is due to his efforts. His religion was of the sort that reaches the pocketbook as well as the heart, and he has always contributed generously for the support of every religious enterprise in the community, often going, as it seemed, beyond his means. He was seldom absent from the social meetings, and it is there that the loss will be most deeply felt. His testimonies and prayers were an inspiration. Though not a ready conversationalist, in testimony or prayer he seemed to forget himself entirely, and all his impediments disappeared before the ardor and glow of his opening heart.

In 1888 Mr. Downer was united in marriage with Mary Lucinda Stevens, of North Thetford, who has proved herself a most faithful and efficient wife and mother. Our brother will long be remembered not only for what he was to the community and the church, but for what he was in his home, and for what his home was to the homeless. It came to be known as "the home of the Methodist preacher." Thither the tired and discouraged pastor often went, and there he found the advice and encouragement for the battles of another week. May the memory of his life and his faith strengthen us for the conflicts that are still ours! Of him it can be truthfully said: "He has fought a good fight,

he has finished his course, and there is laid up for him a crown of righteousness."

He is survived by his wife; one son, George H., of Ann Arbor, Mich.; and four daughters — Mrs. F. L. Mudgett, of North Lebanon, Me.; Mrs. G. F. Richardson, of Thetford Centre, Vt.; Mrs. A. A. Estabrook and Flora H. Downer, of North Thetford, Vt.

F. A. W.

Howard. — Rev. Abner Howard, son of Martin Howard, died in St. Johnsbury Centre, Vt., Sept. 14, 1905, in his 85th year.

He was born in Sutton, Vt., where he spent his boyhood on the farm, attending the public schools until he entered "Twilight Academy" at Brownington. Later he attended Newbury Seminary. Surrounded by godly influences, and a ministerial trend on both sides of his parents — his father being an exemplary class-leader, and his mother's brother, Eleazer Smith, being an eminent preacher, a member of the New Hampshire Conference — it was but natural that Abner Howard should feel the call to active work. He joined the Vermont Conference in 1850, continuing in it for twenty years. At the end of that time his parents, being left alone on the farm, needed his help. Rather than superannuate he located, relinquishing all claims on the Conference. His father died at the age of eighty, his mother at ninety. Family duties again releasing him, Abner Howard became engaged in missionary work in the Bowery Mission, New York, for two years, when again loss of loved ones called him to sustain the bereft. He now made his abode with his widowed sister, as a true brother, companion and comforter to her to the end of his life. This sister, Mrs. S. S. Clark, is the only surviving member of this Howard family. Her loneliness appeals for sympathy to the whole church. Her sorrow is not that of grief and regret, unmingled and unallayed; it is a sorrow made sweet and holy by the memory of a long list of sainted kinsfolk who have gone over the border of the known into the land of faith.

As a preacher we learn that Abner Howard was conservative, quiet, candid, and impressive, showing careful preparation and a clear intellect. But stronger than his pulpit efforts were the sermons he preached with his life. Blessed with a comfortable amount of this world's goods, he lived frugally that he might be able to give generously. He left, on the annuity plan, \$1,000 to the parent board of our Missionary Society. When his final will is read, we shall learn that he remembered several worthy causes. Throughout his years he had given as he was able to the various demands upon him. He had deep interest in local church work, and was always ready to give more than his share. His cheerfulness in giving suggests to us the cheerfulness of his life.

A lingering illness of about two years kept him confined mostly to his bed for six months. During all this time he never complained; he was ever patient, greeting every one who ap-

Back of the lungs, heart, stomach, kidneys, liver, and other organs of the body is a force that gives life and motion to these organs. This life current is the nerve force — or nerve fluid — that is sent out from the nerve cells of the brain and spinal cord through the nerves. When this nerve force is weak, the action of these organs is weak. Not one of them would be capable of motion without it, and the body is weak or strong, sick or well, in proportion to the supply of this nerve force. When this life current is weak, you feel tired, irritable, with nerves unstrung and sleep impossible; have headache, neuralgia, backache, indigestion, stomach trouble, and so on, covering a long list of ailments. There is but one thing to do — restore the nerve force. This is what Dr. Miles' Restorative Nervine does. It furnishes nourishment to the nerve cells, it builds up nerve tissue, it allays the nerve irritation, and adds strength and vigor to the nervous system, and thus restores power and energy to all the organs of the body. Nervine so seldom fails in cases of this kind that druggists agree to, and do, refund the money if the first bottle does not benefit.

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peared in the sick-room with a benignant smile. He was never known to speak an unkind word. We can truly say of him, as was said of his father: "Few men ever lived who deserved and commanded more universal respect in the circle of his acquaintances." Industrious, frugal, successful in business, just in all his dealings, a true man in all social relations, a bright example of enlarged benevolence, and above all a true Christian. There was no faltering or wavering in his course, and he has gone down at length under the weight of years to the last sleep to rise in due time to endless life.

We scarcely need mention that he was a student, and reader of our best literature. ZION'S HERALD and Christian Advocate were the chief papers in his home to the end of his life.

O. J. ANDERSON.

Darling.—Guy J. Darling, son of John and Harriet Darling, was born in North Hinsdale, N. H., Sept. 19, 1876, and died in Greenfield, Mass., July 31, 1905.

Thus a little less than twenty-nine years measured the earthly existence of one of the purest spirits that ever tenanted a mortal body. He was one of the boys—too few they are—of whom the mother can say: "He never occasioned me a moment's anxiety." As child and youth and man he was conscientious in all things.

Removing to Greenfield when about eighteen years old, he soon was converted and joined the Methodist Episcopal Church. The obligations of church membership never sat lightly upon him, as, unfortunately, they do upon many. He was ever faithful to all departments of church work, Sunday-school, Epworth League, social meetings, public worship. At the time of his death, though not yet twenty-nine years old, he had been for years superintendent of the Sunday-school and a member of the official board. Though the youngest member of the latter, he was influential among a body of strong men.

In the whole town of Greenfield all who knew him, uniting with all his acquaintances elsewhere, bear glad and unanimous testimony to his unblemished character and to his genuine consecration to the work of the Master. And the good influence of all this was heightened by his unaffected modesty.

On Sept. 16, 1902, he was married to Miss Lottie E. Reynolds, of Greenfield. A happy wedded life less than three years in duration was cut short by his sudden and brief illness. To her, to his infant son, to his mother and sisters and brothers, he has left the excellent legacy of the influence of a thoroughly Christian life. And though he no longer walks among us, the church will long be the better for his life and work.

A. H. HERRICK.

Morrill.—Eva Morrill, beloved wife of Stephen Morrill, and daughter of Lewis and Florence McDonald, was born at Peak's Island, Maine, Oct. 6, 1873, and died at her home in Portland, Me., Sept. 9, 1905.

Seldom has Congress Street Church received so great a shock as in the unexpected announcement of Mrs. Morrill's death. For some years she had been a sufferer, but maintained important positions in the church, in such a heroic spirit that few realized the seriousness of her condition. When the silent messenger came to break asunder loving ties, a universal cry of grief arose. She died, triumphant. Her last coherent words were: "Jesus, Jesus!" Speaking of this, her mother gave expression to the common feeling of those who knew her best: "I have no doubt but that she saw Him."

Oct. 13, 1898, she was united in marriage with Stephen Morrill, a most devoted member of the church. To them was given one beautiful daughter, Florence, now five years old. By this sad affliction, she has become a common ward in the affections of her mother's friends. God has been graciously near both father and daughter in the midst of their sorrow, and two worlds have been merged into one by the father's simple announcement to the wondering child: "Mamma has gone to Jesus."

The funeral services were held at the home. A chorus of young ladies from the Young People's society sang with great feeling. The spa-

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for spoke with free conscience from the text: "She hath done what she could." The floral offerings were most beautiful. Nearly every organization in the church paid loving tribute. The King's Daughters, of whom she was almost the very life, the Brotherhood of St. Paul, the Y. P. & C. E., all sent floral designs, besides many individuals.

Mrs. Morrill was an active Christian worker. Her home altar became a confessional to many of her friends. As a teacher in the kindergarten, among the King's Daughters, and in the Christian Endeavor Society, she is particularly missed. This last-named Society gave formal expression to a common grief, in a special memorial service. She seems to be with us yet, a leader. Through the inspiration of her memory spiritual life in many quarters is running in deeper channels.

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